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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

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FEBRUARY 2022

Rs. 5/-



RATHASAPTHAMI

ON 08-02-2022

Sapthagiri

TIRUMALA TIRUPATI DEVASTHANAMS

SRINIVASAMANGAPURAM

**SRI KALYANA VENKATESWARASWAMIVARI
BRAHMOTSAVAMS**

FROM 19-02-2022 TO 28-02-2022



19-02-2022, Saturday

**Night : Senadipati Utsavam
Ankurarpana**

20-02-2022, Sunday

**Day : Tiruchhi Utsavam
Dwajaroohanam
Night : Peddaseshavahanam**

21-02-2022, Monday

**Day : Chinnaseshavahanam
Night : Hamsavahanam**

22-02-2022, Tuesday

**Day : Simhavahanam
Night : Muthyapupandirivahanam**

23-02-2022, Wednesday

**Day : Kalpavrukshavahanam
Night : Sarvabhupalavahanam**

24-02-2022, Thursday

**Day : Mohini Avataram in Pallaki
Night : Garudavahanam**

25-02-2022, Friday

**Day : Hanumadvahanam
Eve. Vasanthotsavam
Night : Gajavahanam**

26-02-2022, Saturday

**Day : Suryaprabhavahanam
Night : Chandraprabhavahanam**

27-02-2022, Sunday

**Day : Rathotsavam
Night : Aswavahanam**

28-02-2022, Monday

**Day : Chakrasnanam
Night : Dwajavarohanam**



BHAGAVADGITA



Nimittāni ca paśyāmi
viparītāni keśava
na ca śreyo 'nupaśyāmi
hatvā svajanam āhave

I see such evil omens, O Kesava
(Krishna), nor do I see any good in
killing my kinsmen in battle.

(Chapter- I, Sloka-31)

INVOCATION

Em̐ta mātramuna evvaru dalacina aṁta mātramē nīvu
aṁtarāntaramu leñci cūḍa piṇḍantē nippaṭi yannaṭlu
..em̐ta..

koluturu mimu vaiṣṭavulu kūrimitō viṣṭuḍani
palukuduru mimu vēdāntulu parabrahmambanucu
talaturu mimu śaivulu tagina bhaktulunu śivuḍanucu
alari pogaḍuduru kāpāliku lādibhairavuḍanucu
..em̐ta..

sari nennuduru śāktēyulu śaktirūpu nīvanucu
darīśanamulu mimu nānāvidhulanu talapula koladula bhajinturu
pirula mimu nē yalpabuddhi dalacina vāriki alpambavudu
garimala mimu nē ghanamani dalacina ghana buddhulaku
ghanuḍavu.. ..em̐ta..

nīvalana koratē lēdu mari nīru koladi tāmeravu
āvala bhāgīradhi dari bāvula ā jalamē ūriyunnaṭlu
śrīvēṅkaṭapati nīvaitē mamu cēkoni vunna daivamani
īvala nē nī śaraṇanedanu idiyē para tattvamū nāku
.. em̐ta...

- Annamacharya



You are that, what one perceives you as
If appraised rightly, however the dough is, so turns out the pancake!

Vaishnavas serve You with love as 'Vishnu'
Vedantins call You the 'Para Brahman'
Shaivaites and some devotees say You are 'Shiva'
Kapalikas praise You as 'Adi Bhairava'!

Shakteyas worship You as the 'Divine Sakti'
Perceiving You in various ways, people worship You as their thoughts run
In affluence with pride, to those who take You as nothing, to them You are nothing
To the wise ones who take You as the superior most, You are the most magnificent!

In You there are no short comings, as the lotus rises just to the level of water
Around river Bhagirathi it is the same water that springs in the wells,
If You are Sree Venkatapathi, the Lord who accepts us,
right here I surrender unto You totally! For me this is the highest truth!

Courtesy : Nectar ocean of Annamacharya by
Smt. Ambika Ananth & Sri Adviteeya N. Dixit



Tirumala Tirupati Devasthanams

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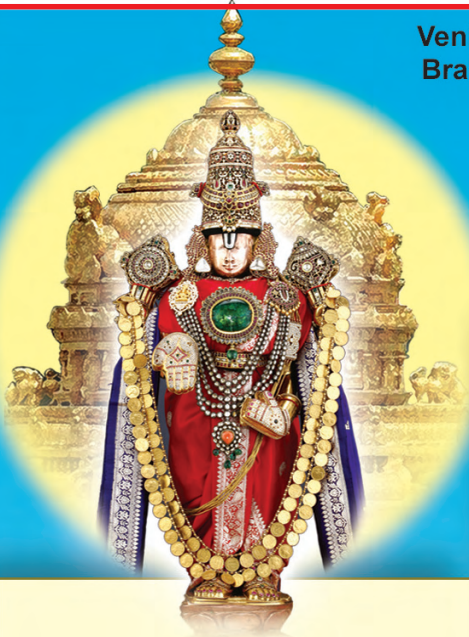
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Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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FEBRUARY 2022

No. 9

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THAM SURYAM PRANAMAAMYAHAM

Sun and water are the most essential sources for human beings to survive. We are living on the planet Earth in the solar system. Because of the Sun, we get the heat energy which is essential to keep the body warm. The Sun brings rains and agriculture thrives which is necessary for our consumption. In fact the Sun is treated as a god and worshipped. Supreme Lord Sri Vishnu is adored as Surya Narayana.

The virtual movement of the Sun up and down is the cause of seasons. The northward movement is called Uttarayana and southward movement is called Dakshinayana. In this connection, the festival of Ratha Sapthami assumes its importance. It is a festival that falls on the seventh day of Sukla paksha (Waxing moon period) in the month of Magha (hence also called Magha Sapthami). It is symbolically represented in the form of the Sun God – Surya turning his chariot-Ratha towards the northern hemisphere. The chariot is said to be drawn by seven horses and controlled by Aruna, the charioteer. It is said to have 12 wheels representing 12 zodiac signs-Rashies. As per scriptures, Ratha Sapthami also marks the birth of Lord Surya and is celebrated as Surya Jayanthi. Ratha Sapthami also symbolically represents the change of season to Spring and the start of harvesting period. For most of the farmers, it is a very auspicious day and they celebrate it in a grand manner.

In most of the Vishnu temples, the presiding deity is taken in procession on Surya Prabha Vahanam through Mada streets. In Tirumala, one day Brahmothsavam is celebrated from early morning to evening, to mark the advent of Ratha Sapthami. Sri Malayappa Swamy makes a royal ride through mada streets in Seven Vahanas, with an interval of one hour each, starting with Surya Prabha and followed by Chinna Sesha Vahanam, Garuda Vahanam, Hanumantha Vahanam, Kalpavruksha Vahanam, Sarva Bhoopala Vahanam and Chandra Prabha Vahanam, with Chakra Snanam in the afternoon. It is a boon for those who want to witness the Deity on so many Vahanams within a day. Thousands of devotees gather to witness this grand function to get the Blessings of the Lord.

It is told in scriptures that there are 33 type of Gods, namely Ashta (8) Vasus; Ekadasa (11) Rudras, Dwadasa (12) Adityas (Sun Gods) and 2 Aswini Devatas (Divine Doctors). It may be noted that Sri Krishna, in His Bhagavat Gita, states “Adityaanaamaham Vishnuhu”(Among Adityas I am Vishnu).

Some start the day with Surya Namaskarams which not only give a spiritual energy but also form physical exercise to keep the body fit. Exposure to the sun light every day in the early hours produces Vitamin-D in our body and helps in the absorption of calcium. It is said that one should worship the Sun God for good health. Let us pray to Lord Surya Narayana on this Ratha Sapthami Day for the welfare all human beings and to eradicate Covid-19 and the new variant Omicron too.

Tirumala always sports a spic and span look. Enough care is taken to ensure that a hygienic environment is provided to the devotees visiting the hill town. The TTD management leaves no stone unturned to keep the temple premises sterilised and the cottages sanitised. Reverse Osmosis-treated water is made available free of cost to the pilgrims all over the hills and the grocery used for cooking food for the pilgrims is thoroughly processed.

The Tirumala Tirupati Devasthanams is also greatly concerned about devotee's health, which is evident from the recent introduction of organic products for making the sacred 'Prasadam'.

ORGANIC PRASADAM

**T.T.D. is Moving Towards
A Natural and Healthy Alternative**

- Sri Atthi Rangarajan

'Ratha Sapthami' is not just a festival having religious significance that is observed in various temples, but it has a very strong astronomical connotation and as such, impact on health.

For Indians, the harvest season starts around February, which is signified by the onset of spring. The change in season is a result of Sun's movement towards the northern hemisphere, which as a result of its rays have a direct impact on people's health. That is why the Sun God is worshipped on this auspicious day 'Ratha Sapthami'.

Now going a step forward, the health-conscious TTD has introduced organic food products which is projected as a giant leap in ensuring good health of the visiting pilgrims in the long run. Rice, sugar, black gram, ghee and jaggery, which are the most-used products for preparation of various 'Prasadams' offered to





The Manifold Prasadam

The TTD normally prepares Matra, Pongal, Chakkeram Pongal, Kadambam, Milagorai or Molahora (pepper rice) and Dadyodanam (curd rice) on a regular basis as 'Prasadam'. Kadambam is prepared in the night only on Saturdays and Sundays, as it is part of the Dhittam sanctioned by Mysore Maharaja long ago. Payasam and Poli are prepared on Fridays to be offered to the Swamy. Ksheerannam is prepared during nights (after Ekantha Seva) on the nine days of Brahmotsavam.

In view of the impact of the Covid-19 norms on Sevas like Tiruppavada, the number of 'Sevarthis' (devotees) has considerably decreased, due to which the quantum of production has come down. Jilebi, Muruku and Payasam are some of the delicacies prepared on special occasions. According to the Dhittam (protocol for preparation of temple Prasadam), one 'Proktham' contains 51 numbers. Two Prokthams of Appam (102 in number) are prepared in the temple, of which a specified number is used for the Homam during Kalyanotsavam. 'Kodi Pongal' is prepared and offered to the deity when the sacred flag is hoisted during 'Dhwajarohanam' on the first day of annual Brahmotsavams. Normally, Pongal is prepared with cumin and pepper seeds alone, but the 'Kodi Pongal' contains curry leaves and ginger as a special recipe.

the main deity as 'Naivedyam', are procured from sellers having the organic tag. 'Organic' here means the products were grown under controlled conditions with the use of natural manure and pesticides like cow urine and cow dung and jaggery etc., without using fertilisers, urea and chemical-based pest repellents.

The plan is to introduce organic ingredients in most of the Prasadam so that a healthy eating habit is developed among the devotees. Religiously, this is considered as 'Satwika Aharam' as it is devoid of chemicals

or toxic elements available in fertilisers. Regular consumption of organic food will eliminate the poisonous substances from one's body and lets one have saner thoughts and a spiritual bent of mind.

As the Sun God is worshipped on 'Ratha Sapthami' as a bestower of health, the TTD's efforts to promote a healthy food habit and thus, a sound and hale lifestyle among the visiting pilgrims is receiving accolades from all over. Though the naturally-grown products offer a different taste, which may be a reason for initial hesitation among the public, the people have started accepting the 'Prasadam' whole-heartedly, keeping in view the health benefits accruable in the long run.



Ahamasya Aparadhachakravarti I
Karanetvamcha Guneshu Saaravabhumi I
VidusheeStitil drusisvayamam I
Vrushasaillesvara Paadasatkurutvam II

I am a king in doing mistakes. Your kind self is an empress in showing mercy. Oh! Learned lady see my plight and get me to reach the feet of Vrusha Saileswara (Lord Srinivasa).

- Sri Vedanta Desika's Dayasathakam

Sri Padmavathi Ammavaru or Alarmel mangamma, the Goddess of mercy and adorable to all the regions of the universe, is the divine spouse of Lord Venkateswara. Her relationship with Lord Srinivasa is inseparable as that of the moonlight with moon. Both are "Avibhakta" as per Sri Vaishnava theory. She is called 'Daya Devi' by Swami Vedanta Desika in his Daya Satakam. She adorns the chest of Lord Srinivasa with an intention to keep the Lord cool so that the sinners are not punished by Him. Hence here abode Tiruchukanoor or Tiruchanoor is considered as a very great holy place next to Srivaikunta. Due to the proved experiences of millions of devotees to be pleased with the ever kindness of the mother Goddess Padmavati. Tirumala Tirupati Devasthanams involved in making facilities for easy Darshan due to the rush. The Holy place Tiruchanoor or Tiruchukanoor is located five kilometres from the Holy Temple Town Tirupati.

Sage Suka Maharishi stayed here and did penance on the banks of Swarnamukhi river. As Sri Suka maharishi lived here, this place was called as Tirucchuganur.

Sri Padmavati Ammavaru is equally attracting the pilgrims who come to the Abode of Lord Venkateswara. Srimati and Sriman are to be worshipped and equal status is given to Sri Padmavathi. Sri Vaishnavism clearly states that the Goddess is purushakara to plead our mistakes before the Lord and get us freed from His wrath. The worship of deities in the temples are based on the basis of Agama rituals. There are three types of Agamas (1) Vaikhanasa Agama (2) Pancharatra Agama and Saiva Agama. Vaikhanasa Agama and Pancharatra Agama are followed in Vishnu Temples and Saiva Agama in Sakthi and Saivaite temples. Vaikhanasa Agama is followed in most of the temples in South India and it is strictly followed in Sri Venkateswara Swami Temple Tirumala and other temples except Sri Padmavati Ammavari Temple, Tiruchanoor. For many decades Pancharatra Agama is followed in this temple.

Rituals in SRI PADMAVATHI Ammavari Temple

- T.K. Krishnaswami Thathacharya





Sri Krishna & Balarama temples

Among the temples inside the temple of Sri Padmavathi Ammavaru, the temple of Lord Krishna and Balarama are famous. This temple was once a main temple facing east and the Raja Gopuram. Sri Krishna after the war between Kauravas and Pandavas came in search of his brother Balarama who went on pilgrimage. Sri Krishna came to the Ashramam of Suka brahma rishi and came to know that his brother is on his way back. Sri Krishna stayed till the arrival of his brother and both the brothers met at the Ashramam. Sri Balarama praised the place and said it is a holy place. The statue of Lord Krishna and Balarama with his slippers are seen in the temple.

Pancharatra Agama in Sri Padmavathi Ammavari temple

Pancharatra Agama is mentioned in many Upanishads like Satapatha Brahmana, Chandiyoga Upanishad, Panini Ashtayoga. The name pancharatra was due to the Teachings of Srimannarayana to five Gods like Lakshmi, Ananta, Garuda, Viswakshena and Brahma. The five Gods preached this Agama to other rishis. Lord Narayana preached this Agama by himself to each of them during five nights and is hence called Pancharatra. There are 1 ½ crore slokas in this pancharatra Agama. All rituals and religious activities are conducted in an elaborate manner in Ammavari Temple like Pavithrotsavam, Dwajaroohanam, Dwajavarohanam and Ankurarpanam.



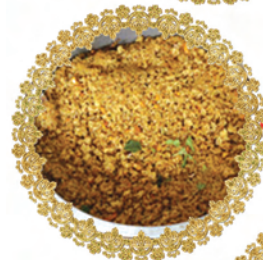
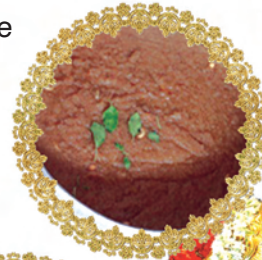
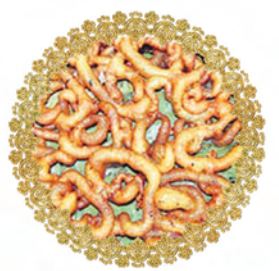
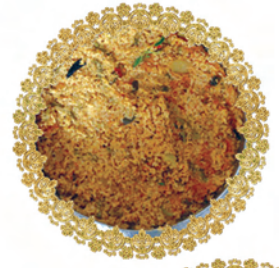
Thulabharam

In Sri Padmavati Ammavari Temple, the TTD has made various introductions of Arjita sevas. Recently Thulabharam (weighing a person in the balance) was introduced. Many devotees pray to the Goddess that they want children, especially a girl child as they do not have a female child in their family for generations and some devotees pray to Her for their prosperity and good health. Here the devotees who wish to weigh themselves in the Thulabharam (balance) have to inform that they are to



be weighed by jaggery, coconuts, sugar candy etc. according to their prayers. When the devotees were weighed with the materials they wanted, the TTD asks them to pay in cash the amount equal to the material weighed. They give receipt for the amount paid. Devotees feel happy that what they could not do in Tirumala due to non availability of online reservation, they can do in this form here and think that Sri Padmavathi Ammavaru will plead with the Lord on their behalf. There are other sevas like Ashtadala Padma Pada Aradhana on Monday, Sata kalasabhishekam on Wednesday, Tiruppavada on Thursday, Abhishekam on Friday and in the evening Sahasra deepalankarana seva, sama veda pushpanjali sevas (she likes Sama Veda particularly) on Saturday.

The prasadam Dittam is also changed with the introduction of Basin Laddu and Vada. This Laddu is called 'Amruta Kalasam'. This Laddu will be given to those that perform Kalyanotsavam. This laddu and vada are also available to the devotees on payment. Jilebi is offered to Ammavaru on Tiruppavada day with pulihora.



EKANTHA SEVA

Every day during Ekantha Seva, Lord Venkateswara's idol is kept in the cradle and Sri Padmavathi ammavaru's idol at His feet showing Her devotion towards the Lord. At that time, She slowly introduces the plight of Her devotees so that the Lord becomes merciful and grants the desires of the devotees.

Vimana Ammavaru

The Vimanam of Ammavaru is called as 'Shanti vimanam'. As in Tirumala, there in Tiruchanur temple Vimanam, we can see Vimanam of Sri Padmavathi Ammavaru. With the darshan of Vimana Ammavaru and Ashta Lakshmi, the desires of the devotees will be fulfilled. There are Ashta Lakshmi images around the Golden Vimanam. The entrance guards of Padmavati Ammavaru are Female guards called 'Vanamalini' and 'Balakini'. They are very kind and inform Goddess Padmavati about our arrival and prayers.

The statues of Sri Ramanuja, Nammalwar and Tirumangai Alwar are also seen on the right side of inner mandapam and Viswaksena on the left side. Sri Sundaraja Swami Temple is to the right of Lord Krishna's temple. This temple was renovated by Mahant Prayag Dass. In this temple Mukha mandapam, Thulabharam is arranged recently for the sake of devotees. Sri Padmavati Ammavaru is a Suddha, Satva Swaroopam and she is Sarvaswathantra Veera Lakshmi. May Ammavaru Bless us all.

ANNA PRASADAM

Food is considered sacred and the Vedas glorify that Annaprasada offering is the most divine offer to the devotees and outside the temple Annaprasadam is offered to all the devotees like Mathru Sri Tarigonda Vengamamba Annaprasadam at Tirumala. Sri Padmavathi Ammavaru is no other than Dhaanya Lakshmi. As such Annaprasadam is befittingly offered in Her name.





The word Divya desam literally means 'Heavenly place'. In our context they are usually referred to as Vaishnava Divya Desams. For a Srivaishnava (bhaktas of Lord Vishnu) it assumes a special significance. Each of these places has a temple or shrine to Lord Vishnu.

These 108 shrines are located mostly in India (except for one in Nepal and two beyond earth). The two in this list which cannot be visited while alive are the ocean of milk (Ksheerasagara where Lord Vishnu resides) and Paramapadam or Srivaikuntham (which all devotees aspire to reach). So, while we are still alive only 106 are within our reach.

Location of Divya Desam	Number
Tamil Nadu	84
Kerala	11
Uttar Pradesh	4
Uttarakand	3
Andhra Pradesh	2
Gujarat	1
Nepal	1
Heavenly Abode	2
Total	108

In Srivaishnava canon, there are twelve Alvars or saints. These twelve include persons from various strata of society and one woman. They are considered the earthly incarnations of various Amsaas (weapons) of Lord Vishnu like the Conch and Discus. Sri Andal alone is the incarnation of Bhumidevi. These Alvars were immersed in their devotion of the Lord and sang many hymns in praise of Him in Tamil language. These number four thousand and are regarded as the equivalent of Vedas in Tamil. In fact, they are referred to as Tamil Vedas. In these hymns they offer the reader an insight into bhakti marga or way of faith. They also sing in praise of various temples which have existed from their times (typically believed to be 7th to 9th century of current era).

Each pasuram or hymn in praise of the Archa-rupa in that temple makes that temple a 'Divya Desam'. The act of singing is called mangala-saasanam or to install auspiciousness.

It goes without saying that some alvars have sung more about some shrines. Srirangam is the most sung about temple with 247 hymns. Since the Lord is referred to by many names based on his gunas, it is difficult sometimes to recognize the place that is being sung about.

This list must have been done in the period immediately after Sri Nathamuni in the 9th century because it was Sri Nathamuni who compiled the four thousand hymns and set the practice of reciting them. This was later institutionalized by Sri Ramanuja while re-organizing the Srirangam temple.

The temple where Alvar sing in praise of a temple is called DIVYA DESAM or Sacred place and the hymn is called MANGALASASANAM. There are 108 DIVYA DESAMS as codified by our Acharyas. Those 108 Divya Desams are going to be published in 'Sapthagiri' as a series from coming months.



Philosophical Significance of **SACRED TREES**

- Dr. Jyoti D. Vora

The superlative philosophy underlying our spirituality is that it is not a collection of doctrines and rituals alone, but is in fact a timeless and contemporary methodology of life skills. It is a collection of directives to us as to how one should conduct oneself as a species which occupies the apex of the ladder of evolution of all species. It is therefore imperative that the human organism conserves the environment and all the other living beings on this planet which we call Mother Earth.

Plants are the true “Givers” of the Earth as they are the sole contributors of “Praanavayu” or Oxygen. Additionally, they produce and create magical molecules called Bio-active Principles. These actually contribute to health and wellness of other living beings including animals and Man.

This message has been interwoven sustainably into the thought-process, in a singularly amazing manner. In the holy Scriptures, it is

repeatedly stated that trees are symbolically representative of sanctity and the divine rituals. Hence, they become crucial to worship, prayerfulness and definitely conservation. There are numerous such exquisite botanical specimens which adorn the Earth adding value to life. Here, I would like to recount a few points to the readers of Sapthagiri. Here is a conversation among the trees and plants :

The Banyan Tree’s Banter (The tone of the conversation was as resounding as the dimension of the tree):

“I am mentioned in many ancient Indian texts and scriptures. Importantly, I represent the Divine Creator and symbolize longevity. In Hindu mythology, I am the only tree which is believed to provide fulfillment of wishes and provide material gains. In Hinduism, all trees are held to be of great significance but I am unique. Trees in general are

It is truly the sublime Hindu philosophy which combines the Piety of Divine Worship and Environmental Conservation through age old practices which are both timeless and contemporary too.

In our Sanatan Dharma, the leaf of the banyan tree is said to be the resting place for God Krishna. The Umbrella like profile of this tree signifies the complete protection and nurturing that our Lord offers to His bhaktas.

considered sacred and are often associated with gods and goddesses. The *Vat*, *Bargad* or Banyan tree, that is me and my family, are one of the most venerated trees in Sanatana Dharma. I have the ability to grow and survive for centuries and this is compared to the Lord's shelter to His beloved devotees. I have really large leaves, which are commonly used for worship and rituals and definitely, this is an emphatic symbol of my great generosity.

Typically, my aerial roots that grow down from my branches forming additional trunks and anchor me to the ground give me my name, as I am also known as *Bahupada*, or the one with several feet. I symbolize the creator Brahma, as I epitomise eternity. Importantly, I do not let even a blade of grass grow under me. This could be the reason why I am not used for any fertility ceremonies like childbirth and marriage, as I do not allow renewal or rebirth. Indeed, I am the mighty Banyan".

The Neem Narrative :

"I am humble, soothing and enjoy the company of all my other green companions and the elements of Mother Nature. I would like to begin by asking you trees, one pivotal question, Why is the Neem termed a Divine Healer since the Vedic Ages? The answer is as illustrative as it is elaborate. Well, now you know why I am supreme! Every part of my mighty structure is full of magical chemical compounds which contribute to human health and wellness. My parts can be consumed, applied externally and I am considered to be valuable to all, from infants to elderly, value adding to all stages of human life. My story is long but to tell you briefly about my qualities; My leaf is used for leprosy, eye disorders, bleeding nose, intestinal worms, stomach upset, loss of appetite, skin ulcers, diseases of the



The Neem, one of the earliest recorded trees, was termed 'sarva roga nivarini' meaning 'the cure all.' Its bark, oil, leaves, and fruit – all can be used to live healthier, daily. Traditionally, Neem was often referred to as nature's drugstore.

heart and blood vessels (cardiovascular diseases), fever, diabetes, gum disease (gingivitis), and liver problems.

The Holy Scriptures say that my ancestors have protected the mankind by killing or weakening the insects (which are believed to be a creation of demons). I provide protection to any soul seeking refuge from demons and evil spirits".

The Scented Saga :

"I am the Indian sandalwood, undoubtedly very sacred in the Hindu Ayurveda and I am known in Sanskrit

as “Chandana”. My fragrant wood is used for worshipping Lord Shiva, and it is believed that goddess Lakshmi lives in my environs. It is a tradition that my paste is used for Simhachala Appanna Swami in Visakhapatnam, Andhrapradesh. Once in a year, my paste is changed in that temple. I have been listening to the conversation of my companions, but I do not really need to speak to you about myself! Just close your eyes and imagine my heady perfume, it speaks for itself.

We as plants are harvested between 10-30 years of age because the natural essential oils increase in potency with age. Besides smelling nice, my essential oil is anti-inflammatory, antiseptic, and anti-spasmodic. It is a natural astringent, stress reducer, memory booster, deodorant, and is used in acne and wound treatment.



In Tirumala devotees after tonsuring, sandalwood paste is applied to their heads to protect the skin.

The wood of my family and me are made into a paste using sandalwood powder, and this paste is integral to rituals and ceremonies to decorate the icons of the deities, and to calm the mind during meditation and prayer. It is also distributed to devotees who apply it to their foreheads, necks. Preparation of the paste is a duty fit only for the pure, so is entrusted only to priests when used in temples and during ceremonies.

The paste is prepared by grinding wood by hand on granite slabs shaped for this purpose. With the gradual addition of water, a thick paste forms (called *kalabham* or *gandha*) and is mixed with saffron or other such pigments to make *chandanam*. *Chandanam*, further mixed with herbs, perfumes, pigments, and some other compounds, results in *javadhu*. *Kalabham*, *chandanam*, and *javadhu* are dried and used as *kalabham* powder, *chandanam* powder, and *javadhu* powder, respectively. In Ayurveda, sandalwood is thought to bring one closer to the Divine. Thus, I am one of the most used holy elements in Hindu and Vedic scriptures. I am truly unique and the greatest".

The Tulasi Tale:

“I have been listening to all you lofty trees!”

“I not only want to tell you all about myself, but give you a lesson about yourself!”

“Debatably, I am the most important one of us all! I am known as Tulasi or Vrinda (Holy Basil). Hindus regard me as an earthly manifestation of the Goddess Tulasi; I am regarded as the avatar of

The Vedas consecrate Tulasi with repeated mentions and it is believed that, 'Lord Brahma' resides in Tulasi branches and all deities in Tulasi leaves. The Ganga flows through Tulasi roots, while the 'Vedas' reside in Tulasi upper branches.

Goddess Lakshmi, and thus the consort of Lord Vishnu. I am believed to be the gateway to Vaikuntha, the abode (also known as Nija Dhaam) of Lord Vishnu, who incarnated on Earth in the Dwapar Yuga as Krishna. Therefore, the bhog served to God is purified, and medicinal value is added to the offerings by putting my leaves on the top.

I am adorned with dark green or purple leaves and purple stem and I am called Shyama-Tulasi ("dark Tulasi") or Krishna-Tulasi ("dark Tulasi").

Now look at my composition, I am rich in Vitamin C and Zinc. I thus act as a natural immunity

booster and keep infections at bay. I have immense anti-bacterial, anti-viral and anti-fungal properties which protect all humans from a variety of infections. I occupy the center position in a typical Hindu household's courtyard and this shows how revered I am. Traditionally, I am planted in an earthen structure called 'Vrindavan'. The 'Vrindavan' is periodically smeared with cow dung and water, especially during festivals and religious ceremonies in the household. I deserve such an important stance in people's lives because of my religious as well as medical relevance.

Furthermore, I am found useful for medicinal usage. Ayurveda recommends the use of various parts of me for many ailments. I am used for curing coughs, colds and other viral infections.

Well, this is about me but dear Big Brothers, Banyan, Neem, Sandalwood, we are all equal and we are all parts of a whole. Let us spread joy in this World as this is what our Creator wanted.

May we as human beings recognise the greatness of the trees and plants and leave them as it is without cutting them. And if possible grow the plants and protect the environment safe. Certainly, it will be true Bhakti.





ANNAMAYYA'S VIGNETTES OF WISDOM - 7

- Prof. M. Rajagopalachary

Sankeertana:

Antarangamella Srihariki..

Antarangamella Srlhariki oppincakunTe
Vintavinta vidhamula vIDunA bandhamulu
Manujudai phalamEdi marijNani yaudAkA
Tanuvetti phalamEdi dayagalugudAkA
dhanikuDai phalamEdi dharmamu sEyudAkA
panimAli mudisitE pAsenA bhavamu
Cadiviyyu phalamEdi shAntamu kalugudAkA
Pedavetti phalamEdi priyamADu dAkA
Madigalgi phalamEdi mAdhavudalacu dAkA
eduTa tAnu rAjaitE ElenA paramu
PAvanuDai phalamEdi bhakti kaliginadAkA
Jlvinci phalamEdi cinta dIrudAkA
VEvEla phalamEdi vEnkaTEshu gannadAkA
BhAvincitA dEvuDaitE pratyakshamauna!!

Glossary

Antarangamu = hridayamu, rahasyamu; the mind, the heart, inmost heart, secrecy; oppincu = swAdhInaparacu, anglkarimpajEyu; to cause to consent, to prevail on, to commit or entrust; dharmamu = vidhi, puNyamu, nyAyamu, svabhAvamu, AcAramu, dAnamu; duty, virtue, right, nature, custom, alms, charity, course of conduct; panimAlu = panikirAkapOvu; without use, useless, idle; mudisitE = musalitanamu ponditE; to grow old; pAyu = tolagu, pAyu; pOvu; to get rid of; to avoid, to leave or quit; bhavamu = puTTuka, samsAramu; existence, earthly or corporeal existence, earthly ties; pedavetti = mATIADi; to talk; to speak; to converse; to reproach; priyamADu = ishTamaina mATalu mATIADi; to talk endearingly; to talk pleasantly; madi = buddhi, manassu; the mind; paramu = mOkshamu, anyamu; highest, supreme, distant; pAvanuDai = pavitruDu, agni; pure or holy man, God of Fire; pratyakshamu = druggOcaramu; indriyagOcaramu; perceptible, visible, cognizable by any of the organs of sense;

Translation

What Use Is This Birth?

Unless your soul is pledged to Srlhari,

By what strange means, can you get rid of your earthly ties?

What use is being a man unless wisdom dawns on you?

What use is this birth unless you are compassionate?

What use is being wealthy unless you are charitable?

Just by growing old without any use,

Do you get rid of your earthly ties?

What use is study unless one attains peace?

What use is speech unless one speaks lovingly?

What use is mind unless one thinks of Lakshmi's Lord?

If one is a king here, can one rule the other world?

What use is being holy unless devotion springs in your heart?

What use is this life unless you are free from worry?

What use is the greatest fulfilment

Unless one envisions Lord VenkatEsha?

If one considers oneself God, does one become so?

Message

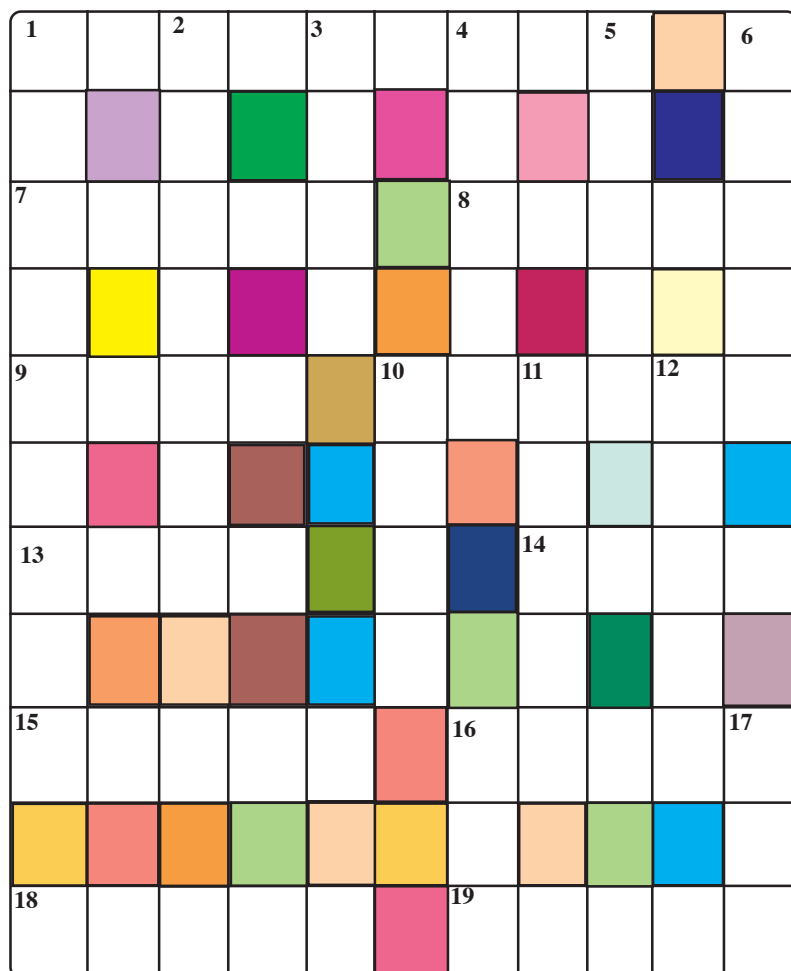
In this *sankirtana* Annamayya teaches the model code of conduct for a man while suggesting that the only means of getting rid of earthly ties is surrendering one's soul to Lord Venkatesha. He suggests that this human birth is futile unless one is wise, generous, charitable, peaceful, sweet-tongued, meditative of God, devout and free from worries and desires. There is no use of being a man

if wisdom does not dawn on him. Human birth is waste if one is not compassionate. Acquisition of wealth attains significance only if one uses it for the welfare of others by being charitable. Maturity does not necessarily go with old age. Just by growing old, one does not get rid of earthly ties unless one develops a sense of resignation. One may study many texts and scriptures, but it does not carry any weight if one is not peaceful at heart. In other words, the end of education is attainment of peace. If one is not able to speak endearingly, one's communication ability is of no use. The end of one's speech is to speak with others in a pleasant manner

without hurting anyone. There is no use of having mind, if one does not think of Lord Srihari. One may be a king here, but there is no guarantee that one feels fulfilled in the other world. There is no use being holy without devotion at heart. There is no fulfilment in life, unless one is free from worries. All these qualities are to be emulated on this earth. Lastly, one should realize that all kinds of fulfilment in the world are futile without envisioning Lord Venkatesa. One cannot become God just by thinking that one is God. One has to strive hard to acquire divine qualities.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

01. Father of Gadhi (9)
02. Husband of Kokiladevi (7)
03. Most Important (4)
04. Lakshmi (5)
05. Husband of Sachi (5)
06. Dooshana's Brother (5)
10. Son of Kousalya (4)
11. Son of Usha (5)
12. Famous Hindusthani Raga (Yaman) - (Jumbled) (5)
16. Family Relations (3)
17. Not River (3)

DOWN

CLUES FOR PUZZLE

01. Famous Epic by Banabhat (9)
07. Balarama (5)
08. Parvathi (5)
09. Close (4)
10. Son of Kaikasi (6)
13. Ray of Light (4)
14. Vijaya's Brother (4)
15. Yama (5)
16. Wife of Janamejaya (Jumbled) (Kasya) (5)
18. Lord Siva (5)
19. Brahma (5)

ACROSS



ALVARS ON LORD VENKATESWARA - 10

PERIALVAR : He Blessed Lord Narayana!

- Smt. Prema Nandakumar

The Tamil scripture Divya Prabandham opens with 'Tiru-Pallandu.' Such is the high place given to Perialvar in the Alvar canon. Born Vishnuchitta at Srivilliputtur, Perialvar was a pious Brahmin who loved cultivating a variety of flowers in his garden which he tended with maternal love. He enjoyed gathering fresh blossoms at dawn and stringing garlands for decorating the presiding deity of Srivilliputtur, Vatapatrasayi. The Vishnu Purana which speaks of Krishna's birth and childhood was his favourite scripture. And so it came to pass that this little Krishna growing up in Gokula first mentioned in the Purana became a living experience for the devotee. His verses known as 'Perialvar Tirumoli' describing Krishna's childhood, boyhood and youth inaugurated a new genre in Tamil literature called 'Pillai-t-Tamil' (Childhood in Tamil).

Traditional accounts refer to Perialvar being called upon to take part in a religious contest in the court of the Pandyan King Vallabhadeva at Madurai. Lord Vatapatrasayi appeared to Vishnuchitta in a dream and commanded him to

proceed to Madurai and get the prize money. The Lord assured Perialvar that His grace would accompany the garland-maker to the court. With utter humility, Vishnuchitta proceeded to Madurai. He won the prize. The king was overjoyed and caused the victor to be seated on an elephant and taken in a procession around Madurai's streets. Even as Perialvar remained self-lost in the vast spaces of God's love for him, he had a vision of Lord Narayana and Goddess Lakshmi seated on Garuda. Immediately Perialvar took up the bells hanging on the sides of the elephant, and ringing them to a rhythmic beat, sang 'Pallandu, pallandu'. In this poem, the devotee blesses the Lord with eternal life! In the course of twelve verses, the "Pallandu" projects the central ideal of Srivaishnavism which lies in becoming a perfect servant of the Lord.

As he had blessed the Lord in ecstatic terms, Vishnuchitta came to be called Perialvar (the elderly Alvar) from now onwards. He returned to Srivilliputtur and led a peaceful and long life, offering flower garlands daily to Vatapatrasayi. His

473 verses help us slip into the devotional mood in a trice. Apart from his Krishna verses, there are interesting decads like the one in which Hanuman gives Sita Rama's signet-ring when she is languishing in the Ashoka grove at Lanka. He assures her that Rama would soon come and free her from captivity.

Perialvar has mentioned Venkata Hill in seven verses, and they are memorable, and give us an idea of his in-depth feelings for Lord Venkateswara. Here is a verse. Krishna is born, and he is in the cradle. Yasoda is singing a song inviting the moon to come and play with her little Krishna:

"Shining moon bright with circlets of light
With brilliance spilling all over!
But you can never compete with my son's face.
He is the Lord of Venkatam and calls you.
Lest his tender hand pain him, come speedily."

(Perialvar Tirumoli, 1-5-3)

This is a fine instance of how man, nature and God are brought together into a single experience by the Alvars. Perialvar enters the world of mothers managing their little children by feeding them, bathing them, decorating them and even playing baby-games with them like 'acho, acho'! Nammalvar deftly plaits child's play with significant Puranic incidents like Rama giving the rulership of Lanka to Vibheeshana by destroying Ravana. In the 2nd decad, Yasoda invites the crow to bring a tiny twig for little Krishna to play with while recounting these tales of the Lord's glorious deeds.

Presently Krishna starts running around and creating havoc to the dresses and utensils of the cowherdesses. Yasoda sings:

"Darling little boy, Lord of Venkatam
Who is always upto mischief!
You rush up the stairs and intrude
Into the room where the ladies are,
Tear their silk garments into shreds;
You are always creating such havoc.
Come, so I can decorate you
With Padiri flowers and damanaka leaves."

(2-7-3)

Never a lack of drama in these scenes of a fond and anxious mother trying to dress up her lovely son, prevent him from spoiling his garments, stopping him from going to neighbouring houses in search of mischief. This intermingling of everyday life of bringing up children with the highest spires of bhakti yoga and presenting it all in mellifluous poesy of simple words makes Perialvar Tirumoli unique. All the time, the Alvar is careful to project Narayana as the Supreme as when Yasoda calls out "O Significance of the Vedas! My Venkateswara! Great Little Boy! You lifted the hill! You danced with the pots!" and so on as in the pasuram, 2-9-6.

Perialvar enters the maternal heart that blames itself for sending this very mischievous boy to graze the cows in the forest (3-3-4). After all, isn't the little fellow bringing the cowherdesses to her daily with loads of complaints against him? So, she sends him to graze the cows and be away from the settlement. Having sent him, she is now immensely sad. Oh, why did I give in to their complaints and send him to the forest to look after the herd?

Each of these seven pasurams addressed to Venkateswara by Perialvar is heart-warming, making us almost look around for the little boy who has stolen the hearts of all his devotees down the ages. As we near the end of Perialvar Tirumoli shines the brilliant verse of self-surrender from the bhakta:

"Lord of the Venkata Hill that rises high
With mountain spires! Revered Lord
Who has come down here to save the world!
Damodara! Wisdom-incarnate! Having put on
The insignia of your discus on me
And all that is mine, I await your grace.
My Lord! What is your command for me?"

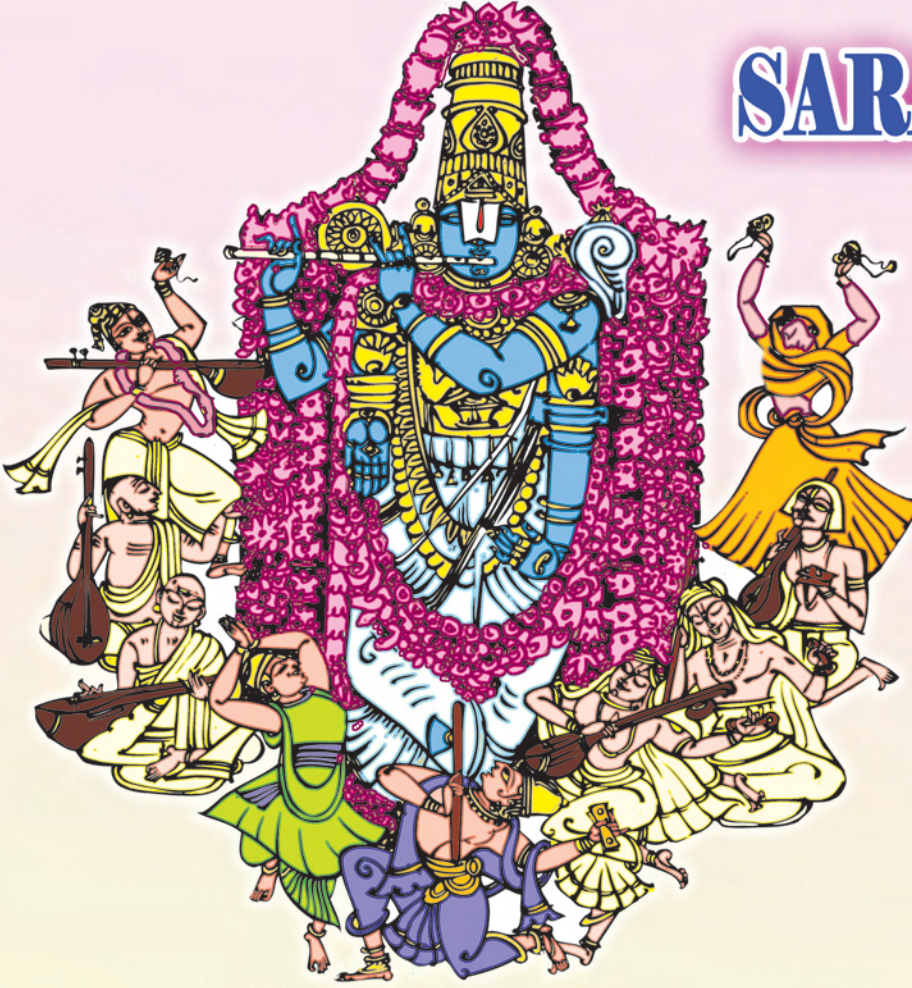
(5-4-1)

(Message: Memorising even a few verses of Perialvar can help us overcome defeatism and depression and get engaged in our work with a new zest for life.)

(to be continued)

SARANAGATHI

- Sri R. Muralidharan



Saranagathi is a Sanskrit word that is generally translated as “Surrender.” It is derived from the Sanskrit words saranam, meaning “Refuge”, “Protection” or “shelter” and agati, meaning “to go to” or “to come to”. In the context of Hindu and yogic philosophy, saranagathi refers to total surrender to the higher Self or the supreme deity. To attain moksha, we have to perform either Bhakti or Prapatti (Saranagathi). Since performing bhakti takes long time and difficult, we have to choose Saranagathi as an easy and quick way to achieve Moksham (salvation).

There are absolutely NO pre-requisites to perform Saranagathi. Anyone can surrender any time, at any place. You can surrender anywhere. You can surrender any time – there is no time criteria as long as the Saranya is willing. The surrenderer who agrees he is a destitute is called a Saranagatha or Prapanna. The person being surrendered to (the granter) is called a Saranya. The act of surrender is called Saranagathi or Prapatti.

To perform Saranagathi, the Saranagatha should fall at the feet of the Saranya with two folded hands – indicating Akinchanatvam – meaning that I do not have the knowledge, capacity and patience to perform Bhakti Yoga, which is laid as the means to please the Lord and get Moksha in due course.

1. Two feet touching / brought together
2. Head touching the ground
3. With his mind (manas) under total control
4. With his intellect (buddhi) under total control
5. With his ego (ahamkara) under total control one should perform Saranagathi (surrender). Saranya has to be both Absolutely Supreme (Parathvam) and have Simplicity (Saulabhyam).

The Five Mandates of Saranagathi: In his Daya Sathakam, Sri Vedanta Desika writes elaborately and eloquently about the five absolute mandates that are required for the Surrenderer (or Prapanna, or Saranagatha). These tenets have been handed down to us by Sri

Bhagavad Ramanujacharya. They are :

1. Anukoolya Sankalpam: Only doing things that are conducive to attain Sriman Narayana's grace.
2. Prathikoolya Varjanam: Giving up anything that is antagonistic to Sriman Narayana.
3. Maha Vishwasam: Absolute and Unshakable Faith in Sriman Narayana as absolutely the Sole and Only Protector.
4. Goptruptva Varanam: The deliberate choice of Sriman Narayana as absolutely the Sole and Only Protector.
5. Kaarpanyam (Absolute humility) or Ananya-Gatithvam: The realization that there is NO alternative except Sriman Narayana as absolutely the Sole and Only Protector.

The Bhagavad Gita says

The Gita says that this is Tamasa tyaga. If a person gives up doing compulsory karmas like sandhya vandana, due to some wrong ideas or false notions, it is Tamasa tyaga. So, these compulsory karmas should not be given up on any account.

It is true that bhakti and prapatti are upaya for attaining salvation. But they cannot directly give you salvation. By doing bhakti or prapatti, you have to please the Lord. Then He decides to give salvation. The Lord only is the upaya, because He alone gives salvation. Bhakti and prapatti are only instruments to please the Lord. So, bhakti and prapatti are called Sadhyopaya (Sadhya Upaya = Upaya which can be done).

Charama slokas emphasised by Sri Vedanta Desika

VARAHA CHARAMA SLOKAM

stthithe manasi susvastthe sarire sathi yo naraha I
dhathusamye stthithe smartha visvarupam cha
mamajam II thathastham mriyamanam thu kashta
pashana sannibham I aham smarami
madbhaktham nayami paramam gathim II

Oh Bhumi Devi! The entire universe is my body (sariram). I do not have births or deaths. When my devotees with great faith surrender to me, while they are still in a state of tranquil mind and healthy body and reflect about Me as Sarvadhan (root cause of all), Niyantha (one who commands from within) sarva seshi (the ultimate), aasrayaNeeyan (one who is fit to be worshipped), Sarva Vyapthan (all-pervasive) and Nithya sannihithan (One who is always near), Then I think of them at their last moments, when they are totally unconscious like a log or a stone.

SRIRAMA CHARAMA SLOKAM

sakrudeva prapannaya thavasmithi cha yachathe I
abhayam sarvabhuthebhya dadamyethad vratham
mama II
mithrabhavana sampraptham na thyajeyam
katthamchana I
dosho yadyapi thasya syath satha metha
dagarhitham II

"If a person once surrenders and takes refuge in me saying, I am yours (thavaasmi), I will protect him from all others. This is my vow."

SRI KRISHNA CHARAMASLOKAM

sarva-dharman parityajya mamekam saranam vraja
ahamtva sarva-papebhya mokshayisyami ma
sucam

You being unable to perform Bhakti yoga as per scriptures, surrender unto Me with steadfast faith, I will liberate you from all sins and grant you Moksha.

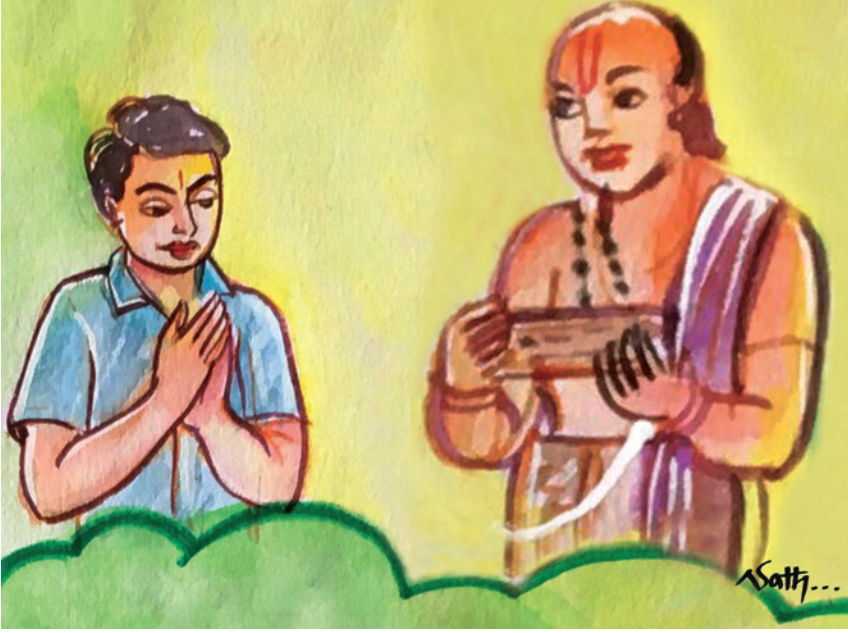
After performing Saranagati, Moksham (Salvation) is definite. Lord will pardon us in case we commit any sin unknowingly, but Moksham is definite. But, if we commit any sin knowingly, we have to do Prayaschitta Prapatti to attain Moksham, even if we fail to do prayaschitta, Moksham is certain, but Lord will give us punishments.

Everyone must perform Saranagati (Prapatti) once in lifetime (like Brahmastra) to be used only once to escape the cycle of Life, Death and Rebirth.



THINK WISELY

- Prof. S. Laxmanamurthy



People often take decisions in great haste even when they have time enough to reflect on pros and cons of every matter. Sometimes they feel happy that they have made a decision quickly. Very often decision taken in haste leads to misery. Then they have to regret in leisure when they realise that they have got into a bind on account of the decision.

Sometimes the consequences of a hasty decision are very unpleasant. They cannot undo the wrong decision when they want. The time is already gone by the time they realise their folly. Such people are marked for failure in life. They fail to make progress. Bharavi a great Sanskrit poet in his classic Kiratarjuniyam wrote a sloka cautioning people against hasty decisions. The sloka is as follows:

Sahasa vidadheeta na kriyam
Avivekah paramapadaam padam
Vrinutehi vimrisya kaarinah
Gunalubdhaah swayameva sampadah

It means that one should never do things in haste. If one fails to discriminate things properly, one becomes a fool committing a

folly. Prosperity comes to those who deliberate in detail before taking a decision because it loves those who think deep and or not swayed by emotions. Hurrying to do things often leads to imperfect execution and half-hearted attention.

Therefore, we need to analyse every situation carefully before we act. Acting in haste and regretting in leisure can never be an ideal situation. Thinking long will reveal the defects of a given situation. It will save us from a great deal of embarrassment. Therefore the advice given by Bharavi is to be kept in mind always.



List of Festivals and Rituals in MARCH 2022

01	Mahasivarathri
10-18	Tarigonda Sri Lakshminarasimha Swamivari Brahmotsavams
13	Sri Kulasekharalwar Varshathirunakshatram
13-17	Tirumala Srivari Float Festival
18	Sri Lakshmi Jayanti, Tumbura Theertha Mukoti
29	Annamacharya Vardanthi
30-Apr 07	Tirupati Sri Kodandaramaswamivari Brahmotsavams

The eternal life-giving energy that Sun god provides is going on since the cosmos existed - the power, the vitality he supplies to the worlds is divinely charged and scientifically proven. Sun worship is as old as our scriptures and is practiced through eons for the benefits it bestows on human beings in protecting and nourishing both, the physical health and the soul health.

In the month of Magha, (February according to the Gregorian calendar) comes the festival ' Rathasapthami, a highly auspicious day to worship the Sun god. It is celebrated on the sapthami tithi of the month.

The rituals prescribed for that day's puja begin by taking a dip in sacred rivers like Ganga or Triveni sangamam (where the three sacred rivers of Ganga, Yamuna and mythical river Saraswathi meet at Prayag). It is believed that Gods come in human form and take a dip in Prayag during Magha Masam.

Since it may not be possible for many to take a dip in Prayag, the next best way suggested is - one must wake up early in the morning and take bath before sunrise, chanting the names of Lord Vishnu and contemplating on Prayag. By placing seven leaves of white arka plant (known as Shallow Wort or sodom apple in English) on the head, one must take head bath - but without applying oil to the hair - this bath is supposed to rid one of sins and negative energy. After the auspicious bath follows the offering of 'Arghya' to Sun god. Arghya is ' water offering' - The water should be mixed with kumkum, red



sandal paste, akshatha, (yellow rice) and red karavira pushpams (botanical name is ' Nerium Oleander' and commonly known as ' ganneru' in Telugu).

This arghya is offered by filling the water in a copper pot and then holding it in the hands and lifting the hands high up and letting off the water down while chanting the arghya mantra

SURYA STOTRAM



*Dhyayet Surya mananthakotiKiranam
ThejomayamBhaskaram
Bhaktaanamabhayapradam
dinakaramjyothirmayam Shankaram
AadityamJagadeeshamachyutham ajam
Trailokyachoodaamanim
Bhaktaabheeshtavarapradam
dinamanimmaarthaandamaadyamshubham*

- Surya stotram given by Lord Shiva / Shiva Proktham

*Worship Lord Surya whose rays are crores in number,
who is effulgent, who is brilliant,
who bestows protection to his devotees.
Lord Surya the harbinger of the day ruling over it
the resplendent one, the peace giving one
He is Aditya, he is the ruler of the world,
He is the shining head jewel of the three worlds
He bestows boons to his devotees,
He is the gem ruling the day, he is the fiery one,
the primordial one, the auspicious one,
I offer my prayer to Lord Surya.*

and the names of Lord Surya. This ritual is highly meritorious as it is considered respectful homage and veneration to Lord Surya which is supposed to please him very much.

The important prayers offered in worship to Lord Surya include 'Aruna Mantra', 'Aditya Hridayam', 'Surya Namaskaarams', 'Arya Vimshati', 'Mayura Sthavam' etc.

The Naivedyam or the food offering to Lord Surya is "Payasam" (sweet rice porridge' when loosely translated). It must be prepared with cow's milk, rice and jaggery. Traditionally done, it is to be cooked in a new brass vessel, on the fire lit with the cow dung cakes (made from the cow dung balls called "gobbillu" used on rangolis during the festival

month of Margashira). This offering of payasam should be prepared in the open, facing the sun. When the milk starts boiling over, one must offer prayerful submission to Lord Surya seeking the blessing that joys should rise up in their homes like the way milk is rising up. Then rice must be added along with jaggery. Once it is cooked and ready, it must be offered in 9 arka leaves. The first one is for Ganapathi, the second one for Gowri, the third one for Agni- the Fire God and the rest 7 are offered to the 7 horses of Lord Surya's chariot which are the seven powerful rays that spread luminescence onto the worlds.

Though this method is not mentioned in scriptures, it is more to do with age old tradition.





TIRUPATI
SRI GOVINDARAJASWAMIVARI
FLOAT FESTIVAL
FROM 10-02-2022
TO 16-02-2022



DWADASHA ADITYA STOTRAM**Chaitram - Dhaatha**

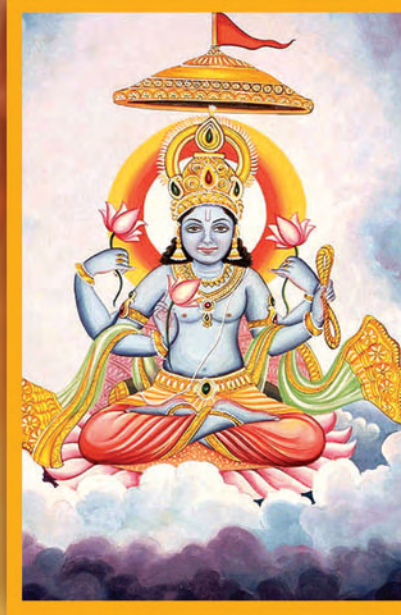
**Dhaatha subhasya me dhaatha
bhuyo bhuyopi bhuyasaha |**

Vaishakam - Aryamaa

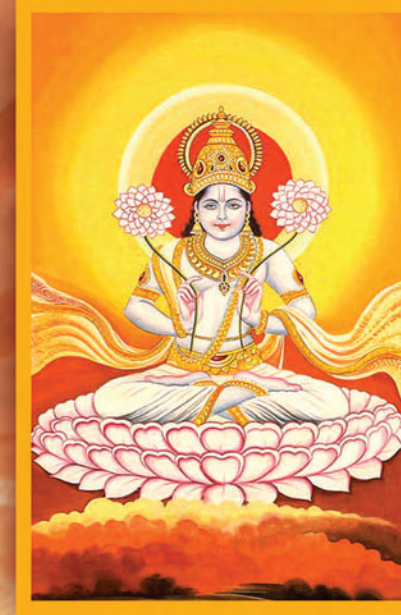
**Aryamaa thu sadhaa bhuthyai
bhuyasyai pranathasya me |**

Jyeshtham - Mithra

**Mitrosthu mama moodaaya
tamasthomavinaasanaha |**

Aashadam - Varuna

**Varunoo dhavalo jishnuhu
Purushonimnagaadhipaha |**

Sraavanam - Indra

**Sahasrarasmisamveetham
indram varadamaasraye |**

Bhadrapadam - Vivasvaan

**Nabhoograhamahaadeepam
vivasvantham namaamyaham |**

Asvayujam - Tvashtaa

**Tvashtaa subhaaya me bhuyaath
sistaavalinishevithaha |**

Karthikam - Vishnu

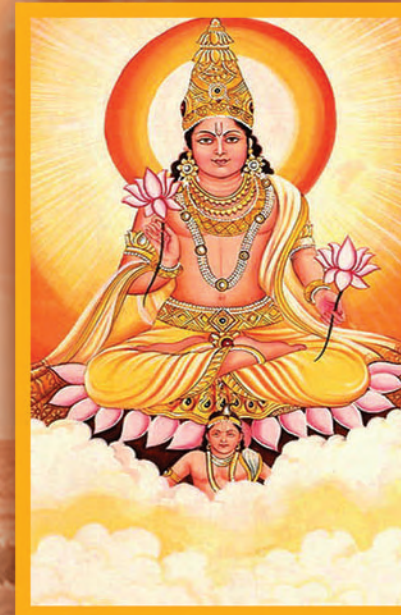
**Gaayatriprathipaadyam tham vishnum
bhakthyaa namaamyaham |**

Margasiram - Amshumaan

**Munindranivahasthuthyo
bhuthidhomsurbhavenmama |**

Pushyam - Bhaga

**Ghatikaanaam cha yaha karthaa
bhago bhaagyapradosthu me |**

Maagham - Pooshaa

**Pooshaa thoshaaya me bhuyaath
sarvapaapaapanodhanaath |**

Phalgunam - Parjanya

**Jagadaanandajanakaha
parjanyaaha poojyathe mayaa |**

TIRUMALA TIRUPATI DEVASTHANAMS



Sri Dhanvanthari Puja was performed on 02-12-2021 at Vasantha Mantapam in Tirumala.



The annual Float Festival was performed at Sri Kapileswara Swami Temple in Tirupati from 15-12-2021 to 19-12-2021.



The pontiff of Kanchi Kamakoti Peetham Sri Sri Sri Vijayendra Saraswathi Swami performed Go-Puja and visited the Go-Thulabharam at Alipiri Saptha Go-Pradakshina Mandiram. On this occasion, T.T.D. Chairman Sri Y.V. Subba Reddy, T.T.D. Addl. Executive Officer Sri A.V. Dharma Reddy, I.D.E.S. Board Members and other Higher Officials participated.



The advanced Cath Lab set up was inaugurated by the T.T.D. Chairman Sri Y.V. Subba Reddy at Sri Padmavathi Children's Cardiac Hospital in Tirupati on 16-12-2021. On this occasion, T.T.D. Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S., and other Higher Officials participated.



The T.T.D. Chairman Sri Y.V. Subba Reddy and the Executive Officer Dr K.S. Jawahar Reddy, I.A.S. released a special 6 page calendar comprising of 3D and silver coating effects for portraits of Srivaru & Ammavaru. On this occasion, Addl. Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S. and other higher officers participated.

THE MANAGEMENT QUALITIES IN VEDIC LITERATURE

- Sri K.V. Murali Krishna

The Vedic management is neither religious nor spiritual. We find the glimpses of Management in Vedas and Vedic related literature including Vedas, Upanishads, Darshanas, Puranas and Itihasas, in the form of principles and messages. These principles and messages are based on individual, social, national and universal principles and are always complimenting and never contradicting. They are coordinating and never conflicting. The Vedic messages focus on Dharma (dharmic way of living); Artha (acquiring prosperity through dharmic way); Kaama (fulfilling the expectations through dharmic ways) and Moksha (getting detached).

The Vedic scholars say 'Prajnaanam brahma' inherent intrinsic awareness and consciousness are the divinity in all living beings. That awareness is in me/us hence Vedas say 'aham brahmaasmi'. It is present in you too hence 'thathwamasi'. The divinity is present in an atom

'anoraneeyaan' and in the universe 'mahatomaheeyaan'. Human beings are considered the children of immortality, 'srunvanthu visweamrutha syaputraa'. The Vedas declare that there are three pathways for anyone to opt, first one is (the pathway of) 'brahma jnaana prayaanam', second 'dharma jnaana prayaanam' and the third 'karma jnaana prayaanam'. Of which a manager has to opt for second and the third, i.e. doing the karma without a hidden agenda but with dharmic values. Vedas observe divinity in all natural resources like soil, air, water, animals, plants, forest, earth, Sun, and so on. Hence over utilization and exploitation of anything are objected with strong words. Vedas consider their existence is for the mutual benefit and welfare.

The Six qualifications needed for manager are Uddhyamam, S a a h a s a m , Dhairyam, Bhuddhi, S a k t h i , Paraakramam, S h a d e t h e y ,



Practical Principles of Management:

In Vedas and its off springs such as Upanishads, Smritis, samhitaas, Darshanaas, Puranas and so on, we find several invocations pertaining to the qualities of management.

- *Thamasomaa jyothirgamaya* – lead us from darkness to light.
- *Sahanow bhunaktu* – let us share the result of the work together.
- *Aanobhadraakratha voyanthu viswataha* – let noble thoughts come towards us from all over the world.
- *Bhadram pasyemaaksha bhiryajathraa let us (managers)* – See the glorious positives through eyes (for implementing the work).
- *Sarvey bhavanthu sukhina* – let all become happy.
- *Sarve santhu niraamaya* – let all become healthy.
- *Sarve bhadraani pasyanthu* – let all be seen in glory.
- *Saptha dweepa nivaaseenaam praneenaam akshayamupa thishtau* – let all living beings in all the seven continents become happy and prosperous.

Yathravarthanthey, daivam thathra prakaasayeth- where the six qualifications of entrepreneurship, facing any challenges, courage, wisdom, power, the blessings of the divine power will always be there. The ten qualifications for a manager are *Ahimsa sathya mastheyam brahmacharya maparigraham soucham santhoshamsthapa swaadhyaya eeswara pranidhaanam*- Non-violence, understanding the truth / fact / essence, non stealing, knowing the ultimate purpose of life, self reliance, cleanliness, pleasant happy vision, mission oriented work, acquiring the knowledge on the subject of work, faith in divinity.

Kautilya's Arthashastra & Organizational Management:

The *Arthashastra* is a treatise on political economy which was written by *Kautilya* in the ancient India. *Kautilya* was also known as *Chanakya* and *Vishnugupta* and he was the prime minister and adviser for Emperor *Chandragupta Maurya*, who was the contemporary of *Alexander the Great*. *Kautilya* wrote this *Arthashastra* for his king *Chandragupta Maurya* and stated in its introduction that it has been written as a guide for “those who govern”. He advised the future organizational managers and leaders to firstly conquer the enemies within such as desires, anger, greed, arrogance, infatuation, envy, pride or ego and fool-hardiness, as it is often said that one who conquers the self, conquers all.

Kautilya with regard to self-control, which includes the importance of control over the senses by giving up *kaama*, *krodha*, *lobha*, *madha*, *madaandharsha* i.e., lust, anger, pride, arrogance and foolhardiness. The *Kautilya's Arthashastra* deals with different aspects of management which include strategic management, financial management, accounting, human resource management, corporate governance, social responsibility, etc. The first five *Kautilya's sutras* (aphorisms) provide relevance on the foundations of management in organizations as :

1. *Sukhasyamulam dharmah*—the basis of happiness is righteousness or ethics.
2. *Dharmasyamulam arthah*—the basis of righteousness or ethics is resources.
3. *Arthasyamulam rajyam*—the basis of resources is kingdom (organization or enterprise).
4. *Rajyamulam indriyajayah*—organization or enterprise is rooted in conquering the senses.
5. *Indriyajayasyamulam vinayah*— conquering organs is rooted in training and discipline.

The above five *sutras* (aphorisms) although written in a different context, a careful analysis and interpretation reveals basic lessons in foundations of management. Kautilya stated that happiness is obtained not by wealth and profit only but by doing things rightly and doing right things, '*sukhasyamulam dharma*'. *Dharma* without wealth according to Kautilya is toothless '*dharmasyamulam artha*', and wealth without *dharma* is useless because a poor person cannot support the entire society.

"Arthashastra is followed by the best of kings."

- Mahabharata

Bhagavad-Gita & Management:

The Bhagavad-Gita is an encyclopedia of human life from cradle to cremation. It is a magic wand, that can transform an individual from a state of distress into an individual all set for activity. There are several illustrations in Bhagavad-Gita relating to the management tactics not only to overcome the crisis but also to maintain mental equilibrium during the crisis. The '*Saankhyayoga*' of '*Bhagavad-Gita*' says,

*Klaibhyam maasmagamaha paartha
naitatvay upapadyate
Kshudram hridaya daurbalyam
tyaktottishta parantapa...*

- B.G. Saankhya yoga, Sloka - 3

'Do not get depressed. This does not suit a warrior like you. Discard all mental weaknesses and prepare yourself for the battle'. The person who is at the helm of management should never lose his / her heart over failures. An ideal manager should always be with a positive attitude.

Lord Sri Krishna in the '*Saankhya Yoga*' of Bhagavad Gita advises entrepreneurs to perform the duties that are assigned, without expecting their fruits.

*Karmanye vaadikaaraste
maaphale shukadaachana
maakarma phalahetur
bhurmaate sangotsvakarmani.*

- B.G. Saankhya yoga, Sloka - 47

'Do your duty. Do not expect the fruits of your duty. Let the fruits of duty come to you on their own. Do not show a version towards duty'. All managers should invariably adopt the policy of perceiving divinity in duty.

In the '*Jnana Karma Sanyaasa Yoga*', Lord Sri Krishna, explains what entrepreneurs should do so as to prosper in their endeavor.

In the '*Aatmasamyama yoga*', Lord Krishna stresses the concept of self effort and self development, for the entrepreneurs to attain higher goals.

*uddharetaatmaatmaanam
aatmaanamavasadayet
aatmaivaahyaatmanobhandhuhu
aatmaivaripuraatmanaha*

- B.G. Chapter - 6, Sloka - 5

'One should strive to develop on one's own effort; one should not let one's self down in an abyss because he himself is both friend and foe depending upon the prevailing circumstances'. An ideal manager should minimize external dependency and enhance self-sustenance capabilities of his firm.

Thus the Vedic Literature advocates the divine principle of unity of the cosmic consciousness, social consciousness and individual consciousness. Let there be '*Adhyaathma shanthi*' (peace for self) '*Aadhiboudhika shanthi*' (peace around us) '*Adhidevatha shanthi*' (peace in the universe). Let all Entrepreneurships prosper under the administration of efficient managers. The ultimate aim of the quality management should be '*Lokaa samasthaa sukhinobhavanthu*' let every individual of this Universe be happy and prosper.





KARNA

A Metaphor for Steadfastness

- Dr. D. Gnanasekaran

Karna. However, Karna's love for, and loyalty to, them never dipped a bit even after he had been crowned the King of Anga. Karna had established a strong emotional bond with his foster family and their relationship was marked by pure love and affection. Karna did his foster father proud when he lovingly performed his filial duty as a son to Adhiratha in front of the array of all the warriors. Karna continued to treat all the members in his foster family as if they were their blood relations even after the mystery of the origin of his true birth was revealed to him by his mother Kunti. This bolsters Karna's character as a good human being known for his steadfastness.

Education

As Karna wanted to become a warrior, he wished to undergo training under the

Kunti got a boon from the sage Durvasa for her excellent service to the sage during his stay as her father's guest in the palace. Since she was of marriageable age in those days, with the boon granted by the sage, she could call upon any God she liked and get a child by him in His image. Kunti was in her teens and her playfulness peculiar to teenagers made her feel unsure of her boon. She wanted to put the boon to test. With Lord Surya's divine power, she gave birth to a child. He is Karna.

Karna was not an ordinary child. Gifted by the Sun God, he was born with some special features. He came into this world wearing two earrings (kundalas) and an armour (kavacha) on his chest inseparably attached to his body. Adhiratha, King Dhritarashtra's charioteer, happened to see the floating box while bathing in the river and picked it. To his great surprise, he found a male child inside the box. From the kind of shawl and the jewelry found along with the child, Adhiratha could guess something about the child's parentage to the extent that the child must have been into an affluent family.

When Karna grew up to know what's what, his foster parents told him that he was not their child. They never tried to hide the truth from



tutelage of the reputed teacher (Guru) Parasurama. But Parasurama would admit only Brahmins to his school imparting the skills of warfare. Karna was desperate to learn the arts of war and so was compelled to tell a lie that he was a Brahmin. Initially, Parasurama could not suspect his social status. Karna had learnt the arts of war remarkably well. One day his teacher, being tired, wanted to rest for a while in the afternoon in the cool shade of a tree. Karna offered his thigh as a pillow for his teacher to rest on. A bug came from somewhere and as ill luck would have it (but everything was preordained), the insect bored his thigh and caused blood to flow profusely. The sticky blood oozing from Karna's body made his teacher wake up startlingly and as a result, his teacher began to suspect Karna's social rank. Parasurama inferred from the stoic courage revealed by Karna during his nap that Karna must have descended from the Kshatriya clan. Apart from all this, what matters most in the character of Karna here in this episode is his unflinching loyalty to his teacher. He braved the pain for the sake of his teacher and nothing else occupied his mind. His devotion and dedication to his teacher are unquestionable despite the fact that he had lied to find his way into becoming a warrior.

After the training was over, Karna decided to seek some position in the Hastinapur court. He took part as a participant in a tournament held at Hastinapur under the auspices of Drona. He showed his prowess with his soldierly bearing. At one stage he was poised to outperform Arjuna in archery. When Karna threw down the gauntlet to Arjuna for a duel, Karna was not allowed to do so as he was asked to prove his identity as a prince. According to the rules laid down for the tournament, only a prince could challenge another prince for a duel. Duryodhana stepped in and offered the throne of Anga so that he would be more than eligible to enter the ring. Karna was overwhelmed by Duryodhana's timely help. A help in need is a help indeed. When Karna was speechless for a time to express his gratitude and later asked Duryodhana what he could do to repay the latter's love and affection. Duryodhana told Karna that he wanted nothing but the latter's friendship.

From this point of time onwards, Karna had been a loyal and trustworthy friend of Duryodhana till his pathetic demise. On some occasions Karna was steadfast in his loyalty to his friend knowing well that he had to side with Duryodhana much against his conscience and the dictates of his inner voice. Karna simply did not want to displease his friend, nothing else. Karna was not in favour of the infamous game

of dice initially but toed the line later to please his friend Duryodhana. On another occasion, he repeatedly dissuaded his friend from listening to Shakuni and urged to follow the ethics of war to defeat the Pandavas and not to entertain deceit and trickery that are usually resorted to by cowards. Karna advised his friend to believe in himself and his valour as a true warrior.

At yet another crucial juncture in the epic, when Dusshasana, the younger brother of Duryodhana, attempted to strip Draupadi, Karna's blind affection for Duryodhana led him to stand by his dear friend come what may. He gave more importance to friendship than to propriety and was very steadfast in his loyalty to his friend. In another instance when Kunti felt that war was imminent

between the Kauravas and the Pandavas, she approached Karna as advised by Lord Krishna. Kunti revealed Karna's real identity as her first born and requested him to move over to the opposite camp comprising his five younger brothers. Karna said that he owed his existence, fame, riches and what not to his friend and declared himself to be Duryodhana's friend first and foremost. He refused to join hands with his siblings and decided to fight with the Pandavas. Karna thus serves as an excellent example of genuine friendship. It will not be an exaggeration to say that Karna was doomed because of his unswerving loyalty towards Duryodhana. However, Karna is a metaphor for steadfastness.



IN AND AROUND TEMPLES AND THEIR DISTANCE

1. Sri Govindarajaswami Temple, Tirupati -
Near Railway Station
2. Sri Kodandaramaswami Temple, Tirupati -
Near Railway Station
3. Sri Kapileswaraswami Temple, Tirupati - 03 Kms.
4. Sri Kalyanavenkateswaraswami Temple,
Srinivasamangapuram - 12 Kms.
5. Sri Padmavatidevi Temple, Tiruchanur - 05 Kms.
6. Sri Kalyanavenkateswaraswami Temple,
Narayanavanam - 25 Kms.
7. Sri Vedanarayanaswami Temple, Nagalapuram - 65 Kms.
8. Sri Prasanna Venkateswaraswami Temple,
Appalayagunta - 15 Kms.
9. Sri Venugopalaswami Temple, Karvetinagaram - 35 Kms.
10. Sri Pattabhiramaswami Temple (Valmikipuram), Vayalpadu - 100 Kms.



SECTION - III

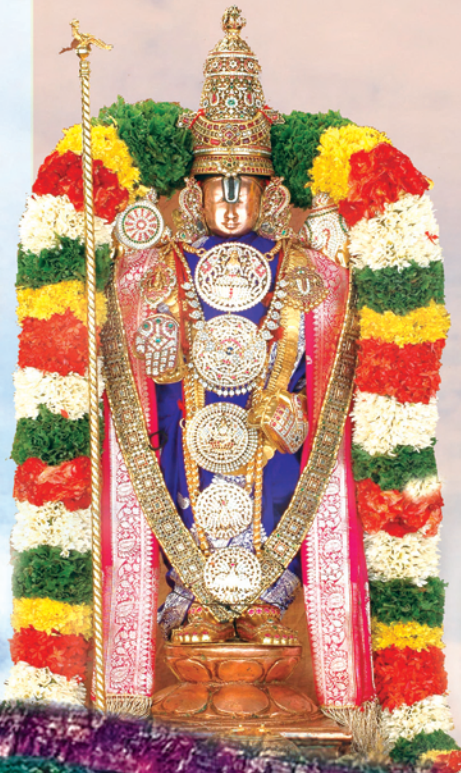
The Other Idols in the Garbha Griha of the Tirumala Temple

Bhoga Srinivasa - The Kautuka Bera

This idol is made of silver and was consecrated by the donor, the Pallava queen, Samavai in 966 A.D. The donor's consecration is recorded in an epigraph on the northern wall of the temple prakaram which is perhaps the earliest inscription in the temple. This mentions that Queen Samavai also called as Kadavan-Perundevi and queen of Sakti-Vitankan arranged in the 14th regnal year of her lord and king Koppatra-Mahendra-Panmar for a daily offering of 4 nali of tiruvamudu, (cooked rice) and a perpetual lamp, (nandavilakku) for tirumanjanam on the two ayana-sankrantis and the two vishnu

sankrantis, and for celebrating the purattasi festival commencing from the two days before the main festival and to conduct the festival for nine days and also installed in the Tiruvilankoyil (by which name the garbha griha of the temple was then known), this idol after performing special worship of the God of the sacred Venkata Hill. She also presented gold ornaments worth 47 kalanjus. Lands were also endowed to the new Kautuka Bhera, named Manavalapperumal and the managers of the temple (called as madapatyan) were enjoined to conduct the services and the sabhaiyar were ordered to protect the endowed lands from being taxed.

This idol is a true copy of the Dhruva Bera except that the Sanka and Chakra are permanently fixed in the case of Bhoga Srinivasa. On the pitham and below the feet of the Kautuka Bera, is an Yantra, as if two equilateral triangles are symmetrically interplaced one being an invert of the other. It is possible that such an Yantram might have existed originally in the idol of the Lord also. Nammalvar gives in one of his verses (3-4-4) a beautiful description of the feet of the Dhruva Bera which states that the feet of Tiruvengadamudayan has a



THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
X

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figure representing radiating arms. This might possibly represent the Shadgunya Yantra. Nammalvar's song was composed about two centuries earlier than the installation of the Manavalapperumal. The yantra of this type would perhaps represent the six gunas of para and vyuha which are recognised by the Vaikhanasa Agama also.

The Bhoga Srinivasa gets abhisheka every morning, accompanied by mantras, unlike the Dhruva Bera to which abhishekam is performed only on Fridays. At night this Deity is put to bed in paryankasana. During the daily Ekanta seva this idol is placed in a silver cradle in the Sayana mandapa and milk, etc., are offered to this Lord to the accompaniment of music and songs composed by the Tallapaka poets. Sandalwood paste is also applied to Him every night. One peculiarity of this service in this temple is that the Ekanta Seva is performed to the idol of Manavalapperumal for all months of the year, except one, viz., the Dhanurmasa, when the Ekanta Seva is done for the Krishna idol.

This idol was intimately connected with the main idol of the Dhruva Murti by means of a silk cord at the time of installation. A gold link and a silk cord is still attached to this idol when he is brought outside the sanctum sanctorum for deputising the Dhruva Murti on festive occasions.

Ugra Srinivasa or Snapana Murti

This idol was once originally called as Venkatatturaivar and stands for the anger aspect of

the Lord since he is also called Ugra Srinivasa. Apart from the Dhruva Bera, this is perhaps the earliest idol of the temple and in all probability this was used as the processional idol in the very early days. This is about 18" high and stands on a pedestal of about 7" height. The chakra of this image is in a slightly tilted condition and could perhaps be called the prayoga chakra. Sridevi and Bhudevi both as standing figures are also seen. The Tamil synonym Venkatatturaivar shows that He was the deity of the temple before Bhoga Srinivasa was consecrated. There are now three occasions of which Ugra Srinivasa alone figures viz., Uttana Ekadasi, Mukkoti Dvadasi and Dvadasaradhana. Legends have it that the rays of the sun should not touch this idol, and if they do, it would bring incalculable harm to the world.

Koluvu Srinivasa or Bali Bera

Every day after the morning tomalaseva, a darbar called Koluvu is held in the Tirumamani mantapam when the Deity is brought and is seated in a silver chair with a gold umbrella above him. This idol officiates for the main idol during this function. Hence his name is Koluvu Srinivasa. He is akin to the guardian deity and supervises the temple household, and keeps himself posted with all the affairs and revenues of the temple. The panchangam or the calender of the day is also read out before him every day. It is also here that the matradanam of rice, the customary share of the archakas, is made. Though He is known as Bali Bera, he has never been known to have been taken out and offered Bali after the daily puja is over.

(to be continued)



Part - 10

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

Sanctity of chanting the name “Govinda”

It is said in Varaha Purana that the sage Suta was discoursing on Sri Venkatachala Mahatmyam to the native Rishis of Nymisaranyam. The Rishis decided to go on a pilgrimage to Tirumala. When they began the yatra to Tirumala, they chanted frequently the only name of Lord “Govinda Govinda” as said “*Sadaa Govindakeerthanam*” - all through the foot path. Sri Ramanuja generated this tradition of chanting the name “Govinda Govinda” continuously when the devotees climb up the Hill, as this will dismiss the doubt that Tirumala Hill is a Saiva Kshetra. Pundits and bhagavathas would know that it is a Vishnu Kshetram.

Consecration of Sri Rama Image in Tirumala temple

In Vaasishta Ramayana it is stated that a great Sage called Viswambara was living on the banks of the river Vaikai, in a village called Kuruviththurai, situated in the west of South Madurai. He was performing penance to get the vision of Sri Rama. The sage thought of the occasion where Sri Rama was camping on the banks of ocean in accepting Vibhishana to His fold. At that time Sri Rama said “O Sugriva! Let him either be Vibhishana or even Ravana himself I have given an assurance of safety to him. Bring him here (Yudda kanda 18-34) and accordingly give *Abhayapradanam* to Vibhishana. This inspired Viswambara and Sri Rama showed



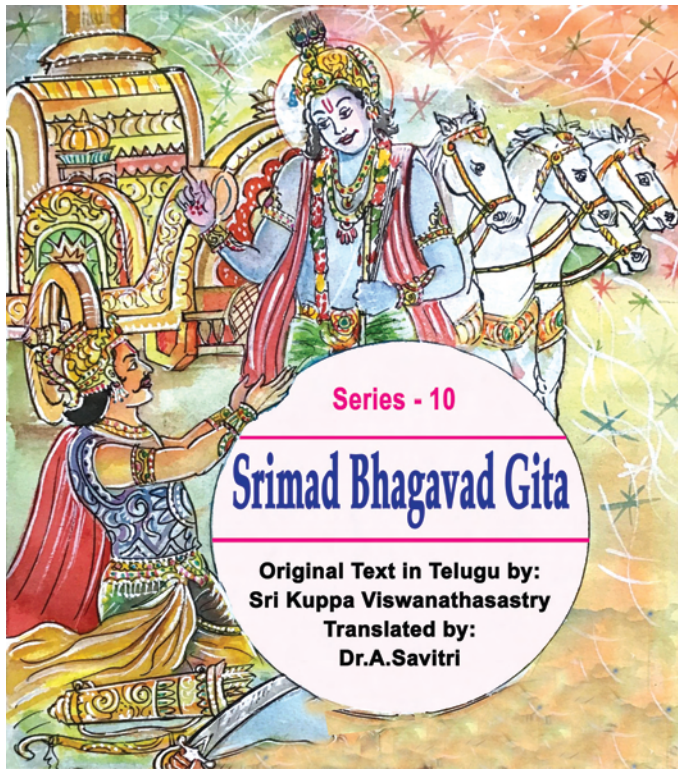
in his dream that Sri Rama and Ilaya Perumal (Lakshmana) were standing holding their bows. Sugriva standing with folded hands saying that Sri Rama can decide whatever way about Vibhishana. Hanuman stands there appealing to Sri Rama to accept Vibhishana as he is spotless. Angadha, son of Vali, also stands with a finger pointing towards Vibhishana who is approaching in the sky as stated in Vaasista Ramayanam. Having seen Sri Rama, Lakshmana, Sugriva, Hanuman and Angadha in the dream, next day morning Viswambara felt to do daily puja for all and established the images for daily puja by suitably building a temple at Kuruvitturai. In this way, he was worshipping Sri Rama and others in the temple constructed by him for a long time. There was turmoil due to fighting each other in the village, Sri Rama ordered a devotee to take Him along with other images to the foot of the Hill. The devotee also reached the foot of the Hill with those images and handed over them to Sri Ramanuja and Periya Tirumalai Nambi.

Rare Posture

At that time Tirumalai Nambi was teaching Ramayana to Sri Ramanuja, particularly Vibhishana *Abhayapradana* portion wherein Vibhishana seeks refuge with Sri Rama and Sri Rama accepts him against the wishes of Sugriva and others. Both wondered at the coincidence of portion that Sri Rama grants shelter to Vibhishana. They

felt the benign grace of Sri Rama towards them. Like Janaka Nandini (Sita) joined Perumal (Sri Rama) from Ravana Bhavanam, here also both felt to arrange a suitable image of Sita and conduct wedding celebration after due consecration of the images. They saw the truth of hymn 81 of Tirumalisai Alwar in his Prabandham Tiruchhanda virutham, wherein it states that Sri Rama had friendship with Sugriva and to show his valour, He split the seven *sala* trees. Then Sri Rama proceeded to Tirumala and is enshrined in Tirumala to worship by all. To prove this version, Tirumala Nambi and Sri Ramanuja had all the idols i.e. Sri Rama, Sita, Lakshmana, Sugriva, Hanuman and Angadha consecrated in the sanctum sanctorum of Tiruvenkatamudayan for daily *Tiruvaradhanam*. (Note – Even now one can see among those idols, Sri Rama is posing his face just above looking up the sky where Vibhishana is staying. This is a rare idol).

(to be contd...)



(In the previous episode - It is essential to know who is eligible to receive Bhagavad Gita instructions. Sri Krishna Paramathma had selected the people carefully. Firstly, he had chosen Arjuna and then Hanuma who was on Arjuna's Chariot. While Krishna was giving instructions to Arjuna, some of the saints, Maharshis and also hermits listened with the help of their supernatural powers. Paramathma selected Sanjaya, a common man and also Drutharashtra, a king for Bhagavad Gita instructions).

It is apparently clear that even the ordinary man as well as king like Drutarashtra is eligible to receive the elixir of Bhagavad Gita. We may come under any of the categories chosen by Paramathma (God). That's why, we are also blessed with the elixir of Gita. But to which category we do belong? Very few received instructions directly from Mahatma. At the very creation of the Universe, Prajapati and the highly disciplined Saints received its essence. In the middle age, the people like Vivaswantha received its elixir. And in the later ages, only Arjuna had the potentiality of receiving its magical spirit.

Hence we all should work to qualify to receive its elixir. Paramathma does not come to the earth directly. He knows well how the people in Kaliyuga express their desires if He appears directly as human being. So he appears to us only as idol and blesses us with his instructions. Are only the great kings eligible to receive the elixir? No; others are also capable of receiving it. It's untrue. Many of the kings, Maharshis and great people are able to receive Paramathma's blessings. To get the blessings of Paramathma, one has to perform one's duties with utmost dedication. Such kind of people only receive God's blessings.

By referring to some of the great heroes' names in Srimad Bhagavad Gita, Paramathma was exhibiting his graceful attitude towards them. He was expressing his opinion through the words of Duryodhana. To show how Duryodhana was jealous of some of great people and how it effected on all, Paramathma had made Duryodhana utter some of the great names. We understand their names systematically through the slokas in Bhagavad Gita. In fourth Sloka, Duryodhana not only insulted Dronacharya but along with him he insulted some other elderly people.

*"Athra Soora Maheswasa
Bhimaarjuna Samayudhi
Yuyudhano Viraatashcha
Drupadhashcha Maharathaha"*

Among Pandavas there are many great heroes and capable persons. They were with great weapons. Their bows and arrows were very big. They were all skilled. They were all equal to Bhima and Arjuna. There were Yuyudhana, Virata, Drupada and many others. How Duryodhana's jealousy reflected there? If you observe carefully, we will find in the pronounced name 'Yuyudana' which means 'A person who can do war very well'. This title was there for 'Sathyaki' who was brother like to Krishna and a Yadava warrior. Why Paramathma was pronouncing only 'Sathyaki'? If he needed to say the great heroes of Pandavas, he had to say only Arjuna not any other.

(to be continued)

Vemana is a poet in the oral tradition. As such, he tends to be simple but eloquent, spontaneous yet sedate, repetitive but reflective, argumentative yet persuasive. In his poems, he employs a language spoken by the ordinary people. These poems are message-oriented, and so he liberally made use of the treasure of common usages and idioms to drive home his point directly and clearly. This has served a twin purpose: to condemn the unwarranted practices and superstitions in the society while inculcating positive, life-affirming values. On account of this, saint-poets like Vemana are also regarded as reformers.

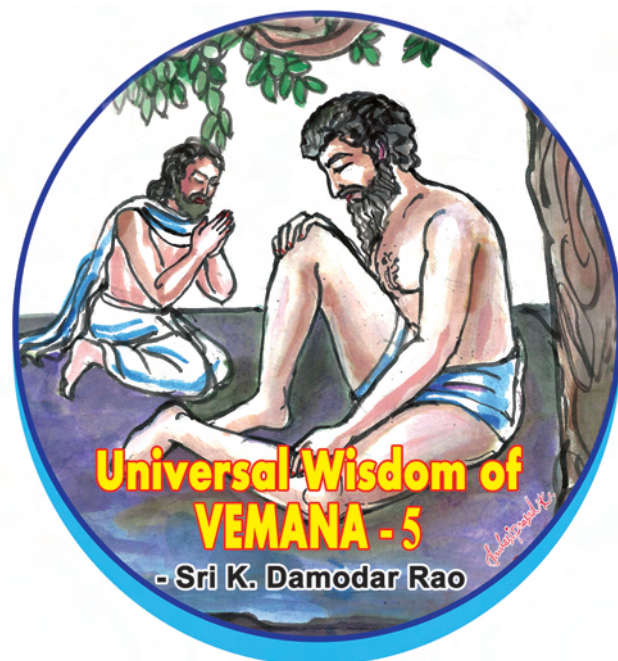
One of the strategies used by Vemana in his poems is repetition of an idea in more than one poem. He deliberately did it in order to stress the main idea while at the same time giving different illustrations. For instance, he frequently juxtaposes good and evil. In poem after poem he needed to advocate that human and generous traits are to be embodied and emulated; and the wily, cruel qualities are to be shunned and set aside. In one of his poems he says:

Ramudokadu putti Ravikula meederche
Kurupathi janiyinchu kulamu jerache
Ilanu bunya papa meelagu kaadoko
Vishwadabhirama vinura Vema!

Translation:

Born in Surya dynasty, Rama made it resplendent
Born in Kuru dynasty Duryodhana caused its downfall
Virtue and vice are represented thus on the earth
Vema, the one endeared to the creator, listen!

Lord Rama belongs to the Surya dynasty. He is the shining example of all that is virtuous. People hold him in high esteem as the ideal king and ideal human being. By his conduct he brought good name to his family. His greatness is reflected on his dynasty also. By extension, it is reflected on his society and humanity in general. 'Kula' here is used in the context of family-line. Conversely, Duryodhana born in Kuru dynasty brought doom to his own self and his family with his arrogant and



abhorrent behaviour. They represent two different value-systems. Lord Rama is virtue personified and so came to be adored and worshipped. Duryodhana is full of negativity and so came to be dismissed and despised. Vemana expresses a similar view in another poem:

Kulamu lona nokadu gunavanthundina
Kulamu velayu vani gunamu chetha
Velayu vanamu lona malayajambunnatlu
Vishwadabhirama vinura Vema!

Translation:

If a noble one is born in the dynasty
His virtues bring glory to the community
As sandalwood spreads aroma through the forest!
Vema, the one endeared to the creator, listen!

The two poems could be read together. The second poem makes a value-loaded poetic statement while the first poem illustrates it. Popular sayings, axioms, beliefs, customs were incorporated by Vemana in his poems. This has enabled him to reach out to the vast number of masses. The second poem is a good example of this practice.

In both the poems the protagonist is Lord Rama who brings glory to his family and shines as an example to humanity. In the second poem it is implicit, in the first it is made explicit.





Scriptures have encrypted truth of the universe in various forms, and listening to them will guide each individual towards enlightenment.

How does it help Mankind?

The mind of a devotee who listens to God's Lilas reminisces them even while executing daily mundane tasks. A Bhakta will only think of the divine. The mind of such a person grows empty and loses interest towards material things that he once used to fancy. His mind is filled with effulgence and the desire to be one with the Lord. All the faculties of such a person are tuned towards the Divine. Listening to the stories that teach devotion and absolute faith will make the devotee more attuned to the Lord. There

SHRAVANAM

The first form of Bhakti

- Smt. P.S. Pranavi

There are different ways to express the devotion for the Lord. Shravanam is the first form of Bhakti. Shravanam literally means listening. Shravanam is about listening to God's Lilas which is an important step in the spiritual journey. Shravanam also includes listening to God's virtues, glories, stories, sports connected with His Divine Name.

is a feeling of total surrender to the Lord and all his thoughts flow towards the Divine. The curiosity to gain further knowledge about the universe will lead him closer to self-realization.

King Parikshit

During the battle of the *Mahabharat*, Abhimanyu's wife Uttara was carrying in her womb the only heir to the Kuru dynasty. At about the same time Ashwatthama, the son of Dronacharya made a vow that he would kill the baby which was growing in Uttara's womb. His anger stems from the fact that his father Dronacharya had been killed by the Pandavas in the Kurukshetra war, and from that time onwards Ashwatthama fostered his hatred towards the Pandavas. When Uttara comes to know of this vow, she pleaded with Lord Krishna for help. Lord Krishna in turn changed his form to that of a small baby and enters the womb of Uttara. Uttara's unborn child thus has the protection of the Lord himself. The baby saw the Lord in all His magnificence, while still in the womb.

As, the baby was protected by Vishnu in the form of Krishna, the brahmanas proposed that he should be named Vishnuratha, means protected by Vishnu. Since the baby had met Lord Krishna inside mother's womb, he had become a great devotee of Lord Krishna. Whenever the child met someone, he tested to see if the person he had just met was indeed the person whom he had met inside the womb. The



word for a test is pariksha. Thus, Vishnuratha came to be popularly known as Parikshit.

When Parikshit became the king, the Pandavas left for the Himalayas. Parikshit had both the qualities of virtuosity and courage. The Pandava kingdom flourished under his rule.

After many years, when Parikshit went for a hunt in the forest, he came across a sage who was in deep meditation. Parikshit asked him for water, but the sage didn't budge. Parikshit then to test the sage's concentration put a dead snake around the sage's neck. Parikshit then left the place. When the sage's son saw the dead snake around his father's neck, he cursed the doer saying that "Seven days from now, the person who committed this dastardly act will die".

Parikshit got terribly upset when he realized his wrong deed. He came to hear of the curse. He left his kingdom to his son Janamejaya and retired to the forest. He then practised Nirjala Vrata, a fast without water for seven days. The news of Parikshit's

penance brought many sages and saintly people near him. Parikshit then said that the curse has indeed relieved him. He said that he enjoyed many physical comforts while he was the king. He now is truly blessed. He then requested the sages to recite a tale which would bring him peace. Saint Shukadev then recited the Shrimad Bhagavatam for seven days to him. After the story is completed, Parikshit's mind got totally focused on the Lord. It is then that Takshak the snake arrived and bit him. The poison incinerated the body of the king. But, Parikshit felt no pain because he was already free from the bondage associated with his body. He attained the Divine abode by Shravanam.

Thus, the end result for good people is always good. Though Parikshit had to reap the consequences of his mistake, he attains Paramapadam in the end, because he was a true devotee and firm-follower of Dharma. This shows that a true devotee will always be blessed with salvation.

Om Namo Venkateshaya



AVOID PLASTIC

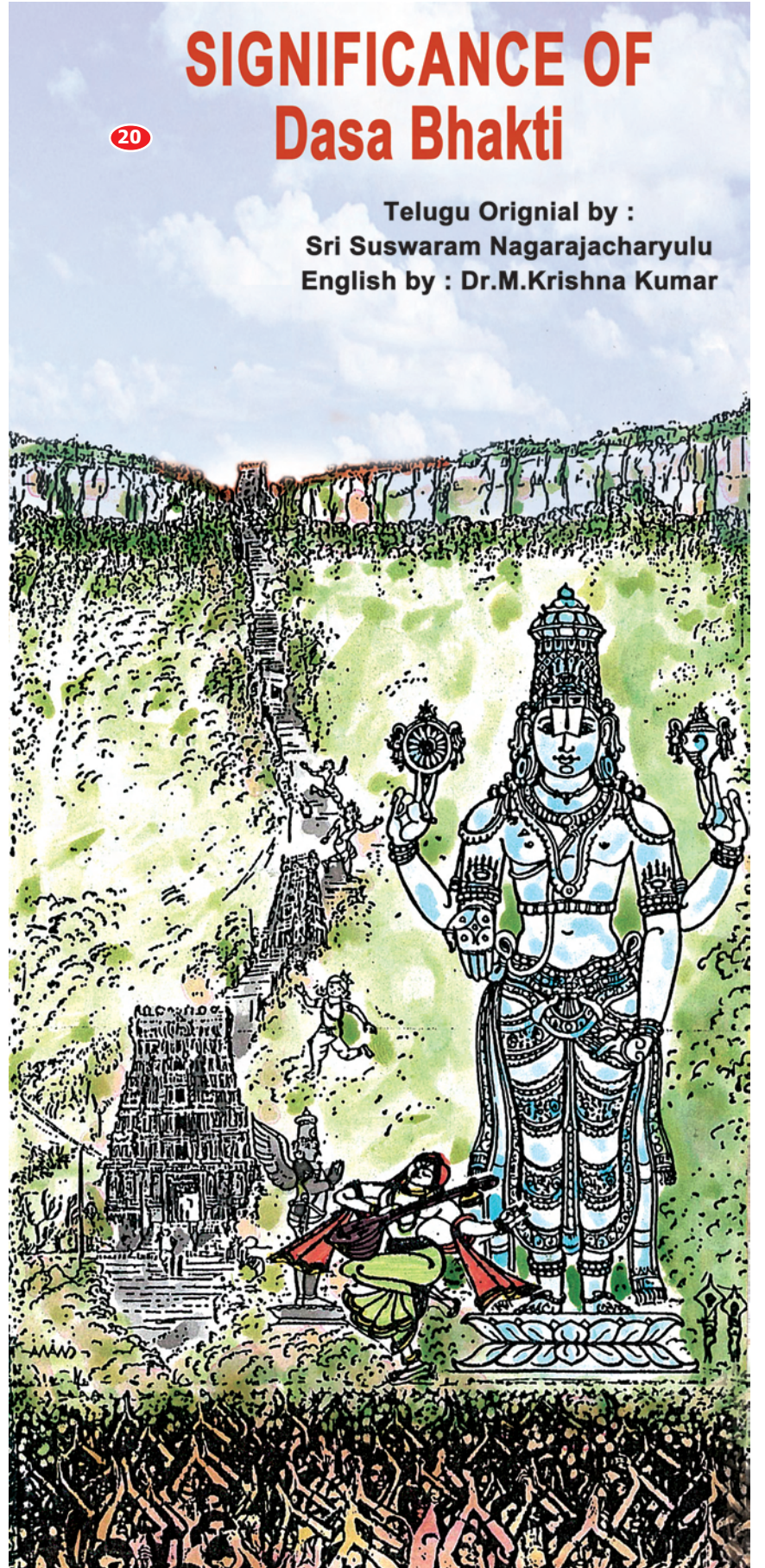
- ➔ Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- ➔ Devotees walking along footpath routes are requested not to carry plastic bottles.
- ➔ They should not throw plastic covers and other related items in the ghat roads.
- ➔ Keep Tirumala clean and tidy.



(Continued from the previous issue)

Sri Prasanna Venkata Dasa is the most renowned devotional poet in ancient Kannada literature. He is a great devotee of Lord Venkateswara. In his childhood days, he endured many trials and tribulations and vexed with life. In spite of all his mundane difficulties, he believed that Lord Srinivasa is everything for him. He has written many 'padams' with a spirit of renunciation. His poetic spirit creates a sense of renunciation and establishes 'satthvic' quality in every devotee. He has also written innumerable 'keerthanas' eulogizing the glory of Lord Srinivasa. The most famous song 'Bideno Ninnamghri Srinivasa' is the superb example for his intense devotion to Lord Srinivasa.

Sri Prasanna Srinivasa says: 'O! Lord! Venkatesa! Protect me. I am Your servant. Hey! Giri Venkatesa! You are being praised by Lord Shiva who is residing on the bank of the river Suvarnamukhi. You are worshipped with the spices like sandal paste and 'kasturi.' You are the symbol of uniqueness.' The poet feels that he has committed many faults in his previous births. But Lord Srinivasa is kind-hearted. The poet prays to the Lord to protect him. He wishes that the Lord would drive away the darkness of ignorance in life with the moonlight of knowledge. He feels that the Lord is his real father, mother, brother and companion. He further thinks that the Lord is behind him and before him. He is a faithful servant to the Lord. He prays to the Lord: O! Srinivasa! Protect me without taking my faulty deeds into consideration. I always believe in Your sublime lotus feet.



SIGNIFICANCE OF Dasa Bhakti

20

Telugu Original by :
Sri Suswaram Nagarajacharyulu
English by : Dr.M.Krishna Kumar

Sri Chitra Durga Srinivasa Rao's Devotion

Sri Chitra Durga Srinivasa Rao is a great devotee of Lord Srinivasa. He has also written many wonderful, devotional and spiritual 'keerthanas.' Among them, there are many 'keerthanas' on Lord Venkateswara. There is a marvellous 'keerthana' on the Dasavatharas of Lord Vishnu. He says: 'O! Lord! Where will You go? Please reside in my heart at least for a short while. Hey! Deva! Deva! You have wandered like a giant fish to save the Vedas. You have carried the heavy burden of the hill bearing the form of a powerful tortoise. As a mighty 'Varaha,' You have caught hold of the Earth safely. As a fierce 'man-lion,' You have protected Your devout devotee Prahlada, a divine and saintly boy. You have worn the costumes of a bachelor to save the world. You have destroyed all the evil and cruel kings. For the sake of 'dharma,' You have left the woman in the incarnation of Lord Rama. As Lord Krishna, You have captured the delicate hearts of the 'gopikas.' You protect the good from the evil as Lord Kalki. O! Lord! Srinivasa! You are our Lord. You are 'Uragadhriyaasa Vittala!' You are the Ocean of Mercy.' Here are the most famous 'keerthanas' usually sung by many devotees: 'Kandenaa Brahmaanda Dodeya Sri Venkatesa,' Venkatachala Nivasa Jagadeesa Samkata Hariso Sreesa!, 'Jaya Jaya Sri Venkatesa Jeeya!'

Sri Narasimha Dasa's Devoutness

Sri Narasimha Dasa's 'Stuti Ratna Mala' is the most renowned one. 'Sri Guru Srisa Vittala' is his 'ankita.' This 'stuti' is usually being sung in the 'bhajans' with chorus with utmost devotion. It has twenty-three 'charanas.' Every 'charana' ends with the phrase 'Srinivasa Dayanidhe.' The poet prays to the Lord: 'Please show Your gorgeous embodiment to me always. Please let me allow to chant Your grand and glorious name. Let me listen to Your sublime stories. Let me take the opportunity to smell the fragrance of 'Sri Tulasi' which is offered to Your lotus-feet for my spiritual enjoyment and enlightenment. His 'suladi' namely 'Srinivasane Poorna Jnananandane Swamy...' instils devotion and a spirit of renunciation in the heart of every devotee after breaking the evil sense of ego and leads him to spiritual happiness. Lord Srisa Vittala is Omnipresent. The poet ultimately prays to the Lord: 'Sreesa! Please remove all my sins and grant me eternal bliss.'

(to be continued)

SOLUTION TO PUZZLE

1 K	A	2 D	A	3 M	B	4 A	R	5 I		6 K
U		R		A		M		N		H
7 S	O	U	R	I		8 A	A	D	Y	A
A		P		N		L		R		R
9 N	E	A	R		10 R	A	V	A	12 N	A
A		D			A		A		A	
13 B	E	A	M		M		14 J	A	Y	A
H					A		R		M	
15 A	R	U	N	I		16 K	A	Y	A	17 S
						I				E
18 B	H	A	V	A		19 N	A	L	W	A



DRY GINGER POWDER

In Traditional Health Care

Telugu Original by : Dr. C. Madhusudana Sarma
English by : Sri M.R.K. Sateesh Babu

From the traditional age, the one that is natural herbal and has been useful to cure health ailments is Dry Ginger Powder. It is the powder with strong aroma and pungent flavor. It shows a lot of influence in reducing different diseases and so it is usually called as Viswabheshajam and Maha aushadam. As this is made of beets and used to reduce cough, it is called with the names Katu Grandhi and Kaphari in Sanskrit language. Its scientific name is *Gingibhar Aphishanalis* as it belongs to the clan of *Gingibharsi*. In English, it is called Dry Ginger. This comes from the Fresh ginger that is peeled, then dipped in lime water and dried in sun. The ailments that we may face in our daily routine life can be cured with the dried ginger which is available in all seasons. Let us know the benefits of it and make use of it in our daily life.

For frequent cold attack : Keep the mixture of 15grams of Dry Ginger Powder with 15 grams of pepper powder. The frequent attack of common cold reduces on taking daily one spoon of the mixture of dry ginger powder and pepper adding to honey.

Gastric Trouble : Keep the mixture of 25 grams of Dry Ginger powder, Anise seeds, senna, rock salt and with crushed Haritaki slices. The mixture of all those will reduce gastric troubles, if 2 – 3 grams of this powder with 100gms of slight hot water is taken daily. It digests the food easily. It also reduces stomach ache, stomach swelling and belching. It also helps for easy motion. “Ajeernei Vina narogum” according to the Ayurveda Sastra, the one who is not having the digestive problems will not get any kind of diseases. So to increase the digestive muscles and to reduce the digestive problems, this splendid dry ginger powder is useful.

Arthritis : Prepare the mixture of 50gms each of Dry ginger powder, Fried Black Sesame powder, Powder of Jaggery and have daily morning and

evening time 2-3grams powder with 100gms of hot water or milk. The result of it is visible gradually.

It reduces the shoulder pain, waist pain, wrist pain, leg pains and many other arthritis pains.

Menstrual Pain : Make mixture of Fifty grams of Dry Ginger powder, 50 grams of Dry Date palm powder and take it one tea spoon powder mixing in warm water or milk for menstrual problems. It should be taken until the menses date comes and then after stop it for a few days. Start again 10 or 15 days after menses. This reduces the problem of menses and keeps it in systematic time.

Urinal Problems : Keep Mixture of Dry Ginger powder, pepper powder and Acacia powder 30 grams each and have it morning and evening daily one spoon with pure ghee. It strengthens the muscles and reduces the urinal problems.

Reduces Pot belly (stomach) : Heat 200mg of oil and mix 25 grams of Dry ginger powder, 25gms of Asafoetida. Cool it and store it in a bottle. Massage the stomach with the oil and take bath after one hour. It reduces stomach gradually.

Different motions : Prepare the mixture with the equal amount of Dry Ginger powder, fried Cumin powder, fried Ajwain Powder, pepper powder and nuts that are available in Ayurveda medical shops and have it daily 2-3gms of powder with butter. It reduces the loose motions, blood motions, glaucoma motions and the motions that give bad smell.

Sciatica pain : This pain reduces on 2 grams of Dry ginger powder with 50mgms of water mixed with honey daily morning and evening.

Hiccups : Hiccups reduce on having 2-3 grams of the Dry Ginger powder with honey daily.



GURU – JUPITER

- Smt. D.K. Ahana Lakshmi

Guru graha is referred to as the preceptor, *guru*, of the Gods and holds a high place in the universe and represents the giant planet Jupiter. Guruvar or Brishaspativar, the fifth day of the week is Thursday. Yellow golden in colour and traverses each zodiac sign in one full year. Golden coloured offerings to him include yellow flowers and turmeric.

The teacher, or guru, is the most important personage for us. Even in Vedic times, the guru acted as the medium between humans and gods, conveying our prayers. Among the teachers, the most learned is also referred to as Brihaspati – the lord of prayer and the teacher of the gods.

Legend

There is a legend that once Lord Vishnu gave *mantropadesam* to Lord Brahma. Hence, he became Brahma's guru. Because of this, the place was called Kurugoor and became associated with the Guru graha. Kurugoor or Alwar thirunagari was the avatarastham of Nammalwar and is one of the 108 divyadesas, being part of the nava tirupatis in today's Tirunelveli-Thoothukudi.

Lord Dakshinamurthy is worshipped as Guru in Apatsahayesvarar Temple located in Alangudi, Tiruvarur district of Tamil Nadu. This temple is classified as 'Paadalpetra sthalam' as the famous Saivaite Saint Tirugnana Sambandar praised the temple in Tevaram. Lakhs of people throng this place, especially on the day of Jupiter's transit to the next sign, to solicit Jupiter's protection. The reason is not far to seek. As the Brihaspati stotram says:

Sudhaa drstirgrahadhiso grahapidapaharakah
dayakarah saumyamurtih surarcyah kunmaladyutih

With nectarine sight, lord of the planets, he confiscates ill effects of other planets

Compassionate, of auspicious appearance,
Devas' teacher, shining bud-like.



Muthuswami Dikshitar has written a kirtana in Athana raga in praise of Jupiter. Dikshitar describes his qualities in detail saying he is the wielder of the thunderbolt, the manifester of the four phases of speech, the divine Kalpataru in whom people take refuge. Let us learn this beautiful meaningful kirtana and offer our prayers to the celestial brihaspati:

*Brihaspate tarapate brahmajate namostute
Mahabala vibhogheeshpate manjudhanur
minadhipate mahendradi-upasitakrte
madhavadi vinutadhimate*

Lord of Tara, son of Brahma, I bow to thee

Lord of great strength, lord of speech, Lord
of Mina, Dhanus and others

Adored by Indra and other gods, the
intellectual honoured by Madhava (Vishnu).



LET US LEARN SANSKRIT

LESSON - 14

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

शाकम् = Vegetables

प्रथमम् = First/Primarily

अनन्तरम् = Afterwards

तटाकः = Pond

तटाके = In pond

अनेकधा = Various/Often

QUESTIONS

- a 9. तटाकः अत्रास्ति किम्? २. तटाके प्रथमं स्नानं कुरु। ३. पाकम् अहं करवाणि। ४. अग्रज! शाकानि करोतु! ५. यूयं स्नानम् अकुरुत किम्? ६. वयं भोजनमपि अकुर्म? ७. ते इदानीं तटाके स्नानं कुर्वन्ति। ८. बत! ते तटाके न सन्ति। ९. बालकास्तटाके दौष्ट्यं कुर्वन्ति। १०. तथावा, अत्र किञ्चित् एहि।
- b 1. You don't make noise. 2. Am I making noise? 3. Boys are making noise there. 4. These take bath in pond. 5. Initially, I cooked vegetables. 6. Afterwards they cooked food. 7. Who cooked vegetable? 8. Few brahmins. 9. They prepared variedly. 10. Tomorrow, you also do the same.

ANSWERS

- a 1. Is the pond here? 2. Take bath in the pond first. 3. I may cook. 4. O brother! now having bath. 8. Alas! They are not in pond. 9. Boys are making noise in the pond. 10. Is that so, please come here.
- b 9. त्वं दौष्ट्यं मा कुरु। २. किमहं दौष्ट्यं कुर्वन्मिह? ३. तत्र बालकाः दौष्ट्यं कुर्वन्ति। ४. एव त्वं तटाके स्नानं कुर्वन्ति। ५. प्रथममहं शाकमकरवाम। ६. अनन्तरमे ते पाकम् अकुर्वाम। ७. शाकं कः अकरोत्? ८. केचन ब्राह्मणाः। ९. ते अत्रास्ति। १०. एतः तत्रैव कुर्यात्।



PICTURE STORY

SRI KALYANA VENKATESWARA SWAMI

Original Story in Telugu by : Sri D. Sreenivasa Deekshitulu

Pictures by : Sri K. Tulasi Prasad

Translated by : Smt. J.C. Gnanaprasuna

Aakasha Raju performed his daughter Padmavathi's marriage with Srinivasa in a grand manner in Narayanavanam. Later Aakasha Raju with his son-in-law...

1

It is a custom here that, the new couple in traditional marital attire are supposed to visit Goddess Avanakshamma.

2

Sure !

3

Along with all family members the new couple had darshan of Ammavaru. Then Srinivasa....

4

Sending off the new couple...

6

Uncle! Shall we move to Seshachalam?

5

We have fondly brought up our daughter. Kindly take care.

7

Srinivasa along with Padmavathi moved to Seshachalam in the chariot. On the way

9

Don't worry. Padma is my soul and my life!!

8

Padma! This is Agastya Mahamuni ashramam. Let us have his darshan and move.

10

Ok Swami!

11

Both have saluted Agastya Mahamuni.
The Maharshi blessed them...

12

Srinivasa! Newly married couple
should not visit pilgrim centres at
least for 6 months.

13

Oh! I see..

14

You should not go to
Seshachalam now.

15

Alright

16

The couple spent 6 months in the Aashramam. They
strolled around and enjoyed the serene surroundings
of the village near Kalyani theertham.

19

Both of you stay back in
our Aashramam for 6
months.

17

Ok
Swami!

18

If unmarried persons visit me, they
get married soon. This is my boon,
Padma!!

22

Padma! It's time now to go to Seshachalam.
The devotees who cannot scale the mountain of
Seshachalam can have my Darshan here itself.

20

This is really a
boon Swami!

21

The couple went up the hill on foot. The
Lord's steps are named 'Srivari Mettlu'.
The village they lived is 'Srinivasa
Mangapuram'. The Swami is known as
'Sri Kalyana Venkateswara Swami'.

23

Lokah Samastah Sukhino Bhavantu!



Dileepa was a very famous king from Solar Dynasty. He was a great king who always took care of all the subjects in his country very well. Unfortunately, he was not having any children. So, the King Dileep and his wife Sudhakshina went to their Guru's Ashram Sage Vashishta to get blessings. Sage Vashishta welcomed them and enquired the reason for the visit. They said that they are childless and not sure what sin they committed. Sage Vashishta was a "Brahmarishi", so, with his divine vision he said "Oh King! There was one sin committed unknowingly by you when you went to Deva Loka (heaven)". "You ignored the celestial cow Kamadhenu". Let me tell you how to atone for this. Kamadhenu's daughter Nandini is in my Ashram. If you serve her like your own child, maybe Kamadhenu would take back the curse and bless you".

The King and the Queen started serving Nandini (also holy cow), the daughter of Kamadhenu. Though, he was a great emperor, he served with utmost devotion. Both the King and the Queen would eat only after the cow is fed and would sleep only after she sleeps. They looked after the cow as though it was their own child. They did it with compassion.

Almost twenty-one days passed. As usual, King took Nandini to the forest for grazing. Suddenly, she ran near a beautiful tree and stopped for grazing. To the horror, there was huge roar from a lion very near to the tree which was about to pounce on the cow. The King immediately took his bow and arrow to save the



THE SAVIOUR OF COWS

- Sri T. Vikram

cow, but he was unable to lift his bow. Surprisingly, the lion started talking "Oh King, it is my duty to protect this holy tree. So, whoever is hurting this tree will get killed. I am now going to kill this cow. So, get away from here! King then asked, "Why the tree is so special?" The lion replied "because, this tree is blessed by Goddess Parvati and she asked me to protect this tree, now, I see this cow grazing near the tree, so I am going to kill this cow". The king anxiously appealed, "Oh Lion, please do not kill this innocent cow, it is my duty to protect this cow, can you please forgive this cow?" the lion laughed and said "Oh King! I am a Lion. My duty is to protect this tree and punish (hunt) whichever comes to harm this tree?" the King pleaded "You are the king of the jungle, likewise, I am the king of this country, so it is my duty to protect this cow". The lion then asked, what is the solution now? King Dileepa said "If you want food, you can eat me instead of cow". The Lion laughed "Oh King! Are you ready to sacrifice you for a mere cow?" The King then explained "As a King, I am supposed to protect all the living beings of my country, moreover, this cow is holy and is my Guru Vashishta's (Teacher's) cow and he will be unhappy, if this is killed. Secondly, cow is equivalent to mother. She is treated as Goddess as it gives milk, Vedas say that all gods reside in cow's body, she should be worshipped and not killed as it would cause sin". Thus, saying King became ready to get sacrificed. He bowed down his head towards the lion.

What a miracle! A garland was put around his neck. He opened his eyes saw there was no lion. He looked at the cow Nandini who was smiling at him. Cow Nandini said "Oh Great King, the incident is Maya (Illusion) to test your compassion. Both my mother and I are very much pleased as you have served me with utmost care. My mother cow has withdrawn the curse and we bless you to get a powerful son". The King was very happy and took back Nandini to the Ashram.

The King narrated all the events happened to the Sage and his Queen. They were very happy. With the blessings of Nandini, King Dileepa got a powerful son named "Raghu" through which the entire Solar dynasty was called "Raghuvamsha". Lord Rama was called "Raghava" as he was also from this clan.

The Solar dynasty became more powerful after Raghu as he was a very fine ruler. The entire dynasty was honored because they worship and protect cows. The entire clan was proud to be associated with Raghu's name. And all this is because, Raghu was born by the blessings of the "Holy Cow".





COVID - 19 GUIDELINES TO THE DEVOTEES



The Central and State governments have issued precautions to be taken in the wake of rapid spread of 3rd wave of covid in the form of Omicron variant. Hence, it is mandatory for all devotees to produce the Covid Vaccination Certificate or Negative RTPCR test report at the Alipiri Check Post.



Devotees are allowed for the Lord's Darshan only after producing the Covid Vaccination certificate or Negative RTPCR certificate.



Devotees who do not have covid vaccination certificate or negative RTPCR report will not be allowed to go to Tirumala by the authorities at the Alipiri check point.



All the devotees are requested to co-operate with the Vigilance staff keeping in view the safety of devotees and employees.

In addition to the above, the devotees must follow the guidelines on the Covid such as wearing a full protected mask, sanitizing and washing the hands frequently and maintaining social distancing and not gathering in groups anywhere in Tirumala and other places too. Hence, devotees are requested to co-operate with the TTD staff.



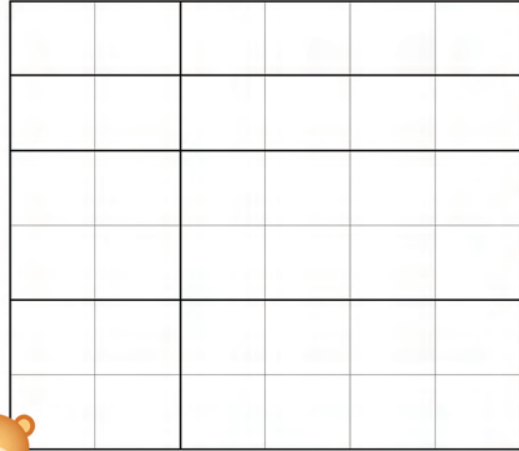
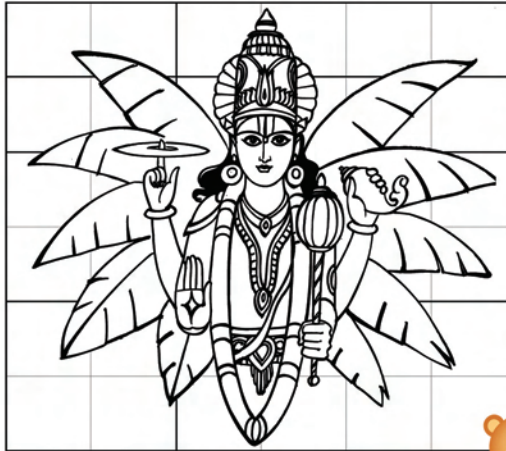


DRAWING

Colour the Picture

Draw the Picture as given

DO YOU
KNOW?



MATCH THE WORDS
IN COLUMN A WITH THE COLUMN B:

A

B

- | | |
|---------------------------|------------------------|
| (1) Sri Kapileswara Swami | (a) Goddess Bhudevi |
| (2) Sri Malayappa Swami | (b) Sri Kamakshi devi |
| (3) Sri Varaha Swami | (c) Sri devi & Bhudevi |
| (4) Sri Rama | (d) Sri Rukmini |
| (5) Sri Krishna | (e) Sri Sita devi |

Answers : (1)-b, (2)-c, (3)-a, (4)-e, (5)-d



RECITE THE SLOKA

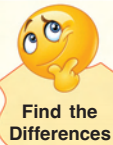
Sri Raama Raama Raamethi
Rame Raame Manorame
Sahasranaama thathulyam
Raama Naama Varaanane

- This sloka was told by Lord
Shiva to Goddess Parvathi

PROVERB- JUMBLE WORDS

A FRIEND INDEED A FRIEND IN NEED IS

ANSWER : A FRIEND IN NEED IS A FRIEND INDEED



Find the
Differences

1. Men in water
2. A vermilion mark
3. Earring colour of a woman
4. Boy's belt colour
5. Girl's skirt border
6. Towel colour
7. Number of birds



RIDDLE:
IDENTIFY THE
PERSON USING
THE CLUES
GIVEN BELOW

1. Born with armour and earrings
2. Friend of Duryodhana
3. His foster mother is Radha
4. Born from a boon

Answer : Karna

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TIRUPATI

SRI KAPILESWARASWAMIVARI

BRAHMOTSAVAMS

FROM 21-02-2022 TO 03-03-2022



21-02-2022, Monday

Night : Vinayakaswami on
Mooshikavahanam,
Ankurarpanam

22-02-2022, Tuesday

Day : Pallaki Utsavam,
Dwajaroohanam
Night : Hamsavahanam

23-02-2022, Wednesday

Day : Suryaprabhavahanam
Night : Chandraprabhavahanam

24-02-2022, Thursday

Day : Bhutavahanam
Night : Simhavahanam

25-02-2022, Friday

Day : Makaravahanam
Night : Seshavahanam

26-02-2022, Saturday

Day : Tiruchi Utsavam
Night : Adhikaranandhivahanam

27-02-2022, Sunday

Day : Vyagravahanam
Night : Gajavahanam

28-02-2022, Monday

Day : Kalpavrukshavahanam
Night : Tiruchhi utsavam

01-03-2022, Tuesday

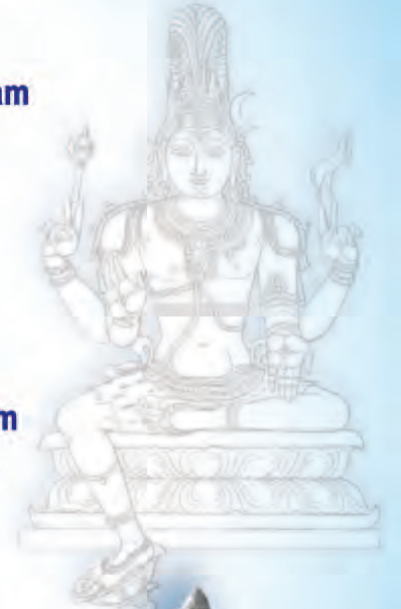
Day : Rathotsavam
Night : Nandhivahanam,
Mahasivarathri

02-03-2022, Wednesday

Day : Purushamrugavahanam
Night : Kalyanotsavam,
Aswa Vahanam

03-03-2022, Thursday

Day : Natarajaswami in
Suryaprabha Vahanam,
Thrisulasnanam
Night : Dwajavarohanam
Ravanasuravahanam





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Posting on 5th of Every month.

**SRI KALYANA VENKATESWARA SWAMIVARI
BRAHMOTSAVAMS
FROM 19-02-2022 TO 28-02-2022**

